

January 1956

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SYNAGOGUES OF  
AMERICA  
AND ISRAEL

By

ALFRED WERNER  
ARYEH NEWMAN  
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THE GRANDMOTHER

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HARRY E. WEDECK

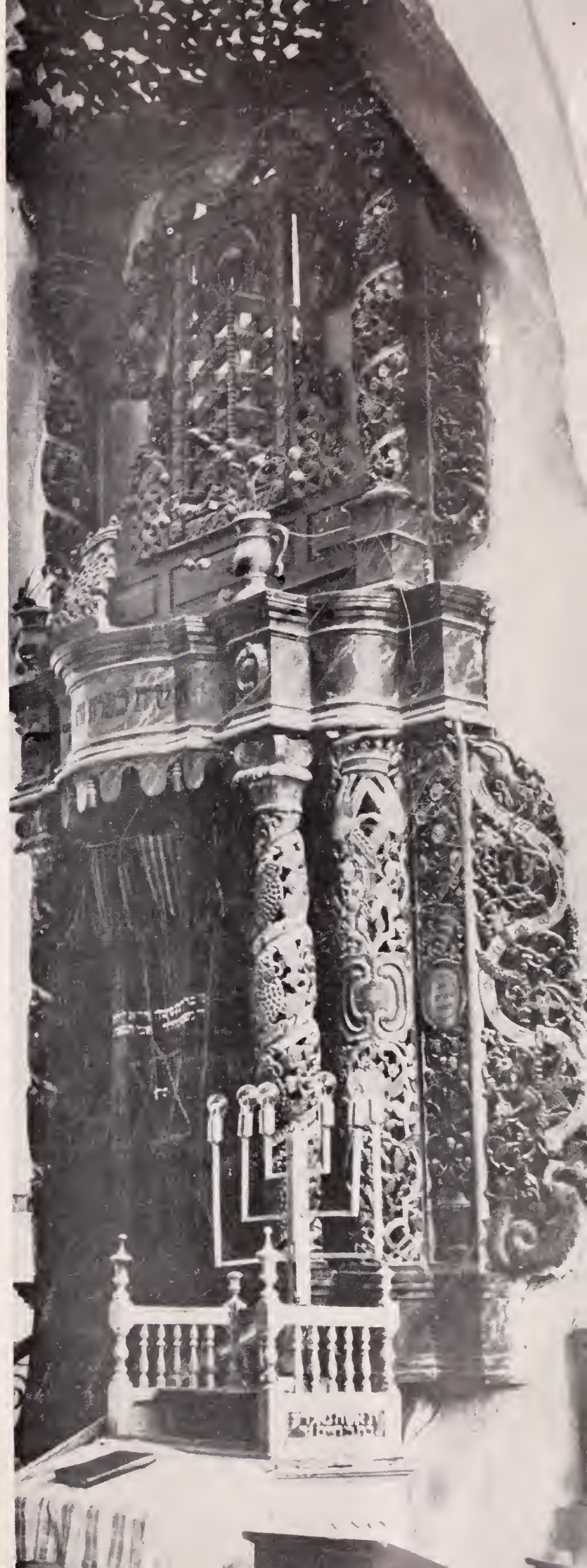
ISRAEL IN THE FAMILY  
OF NATIONS

AN EDITORIAL

By

WILLIAM I. SIEGEL

ALTAR OF THE  
ARI SYNAGOGUE  
IN SAFED, ISRAEL



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# Brooklyn Jewish Center Review

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## ISRAEL IN THE FAMILY OF NATIONS

IF THE United Nations is, as is claimed by its supporters, a family of nations, then has Israel indeed been relegated to the hard and unenviable status of a step-child in the family.

But moments before this writing, the United Nations Security Council unanimously condemned Israel for an attack upon a Syrian outpost on the Sea of Galilee. The resolution itself was actually only a recording of a foregone conclusion whose underlying motives had been foreshadowed by weeks of debate.

Neither the nations of the East nor of the West are free of guilt in the premises. The support of Syria by the Soviets and their satellites comes from a tainted source, and the advocacy of the resolution by the United States, Britain and France, is only slightly, if at all, more pure.

The record is replete with instances of Arab aggression upon Israel and with examples of major violations of international law by Arab nations. One example should suffice to make the point. In complete violation of the international statutes governing the use of the Suez Canal, Egypt forbids passage through the Canal of Israeli ships. Neither by demand of any individual member of the U.N., nor by resolution of the entire body has Egypt been compelled to desist from the practice.

On the score of bloodshed, the record is identical. The total number of Israeli lives lost in Arab forays across the border far exceeds the deaths suffered by the Syrians in the attack on a *military installation*, which has been accepted by the United Nations as the merely ostensible ground for the censure of Israel. There have been polite representations to the Arabs on these occasions; but never

has there been exhibited the synthetic indignation which has been heaped upon Israel in this last instance. The Arabs have indeed been well warranted in assuming that these gutless rebukes have been solely for the record, and without any intent whatever to implement them with effective means.

Russian support of the Arab cabal is of course not surprising. Any plan and any procedure which disturbs world peace is a tactic to be expected from the Soviets. It is less easy, however, to understand why the United States should follow suit. Every consideration of history, every real American interest, and every practical fact concerning the make-up of the Arab governments militates against the policy of our government. We should have learned by now that succumbing to blackmail never buys either friends or peace. The long, and weary, and bloody path trod by humanity since Munich should have taught this lesson over and over again. No consideration of supposed power politics should cause blood to run in order that oil may continue to flow.

It is, indeed, an unholy partnership in which America finds itself, to be aligned, even though not allied, with Russia. To condemn Russian sale of arms to Egypt with one breath, and with the next to censure Israel for legitimate self-defense, is anomalous conduct for a country whose principles should make it the champion of international democracy.

But in this world—this starkly realistic world—in which might does make right, Israel must bow to the fact that it must conform to the pressure of the resolution. This is a hard thing to say because it gives the sanction of assent, although

not the conviction of consent, to a determination which is wrong in principle, malicious in sponsorship and perhaps much more than merely mischievous in consequence. That the power of the United Nations has not been used in this instance for a proper purpose neither discounts nor negatives the existence of that power. There can be very little doubt that the threat of sanctions would be readily transformed, and upon the very slightest of pretexts, into the *fact* of sanctions should anything similar to the Galilean episode re-occur.

It must therefore be said that Israel must stand ready to suffer provocation, almost to the last degree, without affirmative retaliation.

To say this, however, is but to emphasize the responsibility of the United Nations to bring about an actual peace between Israel and the Arabs in replacement of the too-long continued violent, and violated, armistice. A show of determination by the United Nations, addressed to the Arabs on this score, and equivalent to that manifested against Israel, could achieve a peace. It is idle to assert, and impossible to believe, that the non-Soviet world is without power to compel the making of a peace. Israel has given every evidence over the years of its eagerness to be a signatory and a faithful party to a peace settlement. The sole Arab contribution has been a cold and oft-reiterated refusal even to negotiate.

Let the United Nations become in fact and not merely in name a family of nations. Then will no nation need to be rebuffed, slighted or punished. Then can all nations be truly members of the family.

WILLIAM I. SIEGEL.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## POSTSCRIPT TO THE CHRISTMAS FESTIVITIES

A NUMBER of writers in the Yiddish and Hebrew press, during and after the Christmas holiday, discussed the tremendous increase in the Christological emphasis of Christmas and its influence on our own Jewish youth. At no time in the year is it made so clear to us that we are living in a Christian civilization as in the Christmas season. Legally, of course, America is not a Christian country. Citizens of all faiths enjoy equal rights and equal privileges. But actually this is a Christian country, since the vast majority of its citizens are Christians. We Jews represent a small minority of the American population. This fact alone presents a challenge to all of us Jews who are anxious to preserve and to hand down to our future generations our Jewish faith, our Jewish way of life.

Formerly—three or four decades ago—the Christmas holiday, with its religious emphasis, did not have the impact upon our youth that it has today. Our Christian neighbors went to their churches on the festival, they had Christmas trees and Christmas decorations in their homes; the stores displayed Christmas merchandise. But the Christmas spirit did not penetrate the Jewish home. Today, however, with the radio and the television, the Christmas message and the Christmas spirit have practically invaded the Jewish home. For weeks before and all through the holiday period, every program you tune in carries the Yule message, and often it emphasizes the purely religious aspects of the festival. Naturally, these programs must have some effect on the minds of our children, especially if they have no knowledge of their own religion and see no visible sign of their own Jewish ceremonials in their homes.

That is why the home today assumes a much greater and more important role than in years past if we are to counteract the Christmas influence in a positive way. Sending a child to a Jewish religious

school is, of course, very essential in giving him or her a good understanding of the beauties of his own faith. But important as that is, it is not enough. As soon as the child leaves the school, he is again under the influence of the Christian environment. And unless his knowledge is strengthened by the Jewish atmosphere in his home, he will not have the spiritual strength to resist the pressure of this environment, and the ties that bind him to his own faith will be weakened.

The Bible, in its own beautiful way, emphasizes this necessity for us. When the patriarch Jacob leaves his home in Canaan, accompanied by his children and their families, to become reunited with his son Joseph in Egypt, the Bible tells us that he sent one of his sons, Judah, to proceed before "to learn the way before him unto Goshen." The Rabbis were surprised at this action. What purpose could Jacob have had in mind? And they offer two answers: "To prepare, even before his arrival, a school where he could teach his children and where the tribe would come to learn." Jacob realized how important a Jewish education would be for his offspring, especially when they came in contact with the Egyptian civilization, and he did not want to lose a day in providing that essential instruction. But another rabbi adds: "He sent Judah to prepare for him beforehand a *bet dirah*, a home." Surely, with a son, Joseph, the vice ruler in Egypt, Jacob had no need to worry lest he would not find a suitable home to live in when he arrived in Egypt. But knowing how strong an influence the new environment would exert upon his children, and knowing also how attractive the Egyptian civilization would be, he realized that in addition to the school in which his children would be taught he must provide them immediately with a home influence and home environment that would be distinctly Jewish and thus counteract the Egyptian atmosphere that would surround them.

This lesson of the patriarch Jacob we must take to heart. The problem is the same for us as it was for him. Happily, many parents today do realize the importance of the religious school, and the percentage of Jewish children attending classes has increased in very large measure. But, alas, many have not yet come to understand the importance of providing a Jewish home. And until they do, I am afraid that the school itself will be of little value. We must fill the home with Jewish ritual and ceremonial. On Hanukkah there should be as much preparation to enhance and to beautify the festival as is given by our Christian neighbors to the Christmas holiday. Merely a routine kindling of the lights is not enough. The Hanukkah lamp should be a beautiful one, and there are many very beautiful lamps now being imported from Israel. There should be family singing of Hanukkah melodies; the home should be decorated with Hanukkah symbols, and children should be given Hanukkah gifts not only once, but every night of the festival. The child should be made to look forward to this holiday and to be happy with it.

This procedure should be followed also on all the Jewish festivals, and especially in ushering in the Sabbath.

A Jewish home with such a Jewish atmosphere, together with a good schooling in a good religious school, will undoubtedly instill in the heart and mind of the Jewish child that spiritual strength which will enable him to withstand all the temptations of the Christian civilization which surrounds him, and above all to rejoice in the religious civilization that is his own.

*Israel H. Lewittes*

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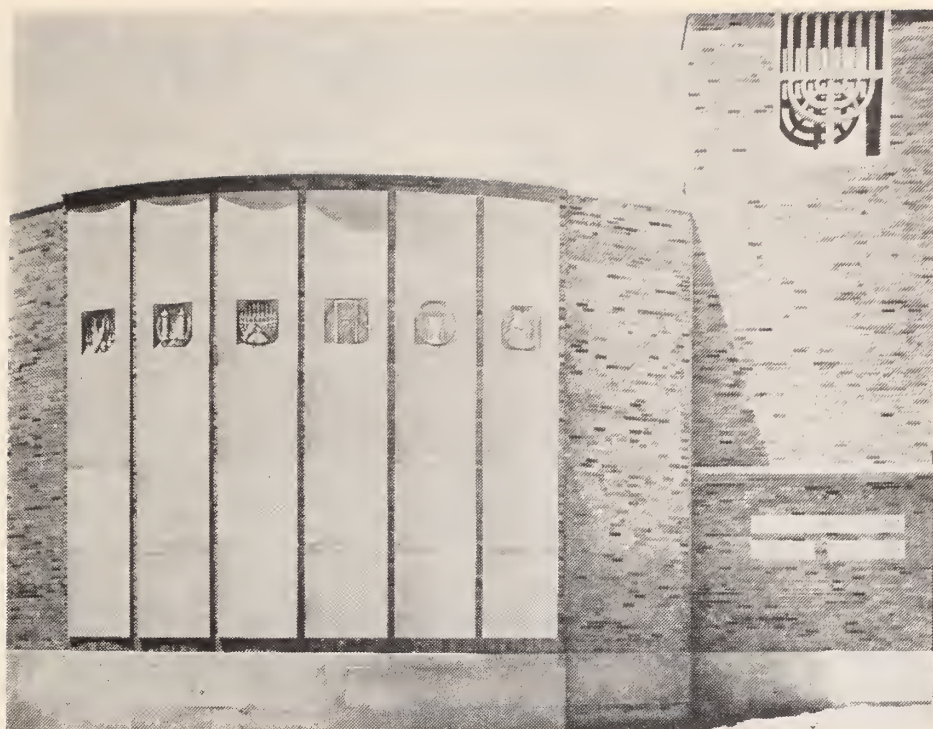
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TEMPLE EMANUEL  
IN CLEVELAND

# SYNAGOGUES OF AMERICA AND ISRAEL

By

ALFRED WERNER

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NURA LASKY

**A**MONG the arts and skills of a people nothing is so expressive of the mood and spirit of the times as that of architecture. Particularly in sacred architecture, the architect articulates the deep, inner philosophy and character of a people as it is confronted by the eternal. After a decade of unprecedented increase in synagogue building in this country, we can take stock now of the meaning and direction of American synagogue architecture. Israel has not in the past years struck new designs in synagogue buildings, being preoccupied with economic and political survival.

The first feature of the architectural designs that draws our attention is that the American synagogue is conceived of, in the fullest sense of the words, as a Beth Am—A House of the People. The synagogue is a community center which provides facilities for worship, education and recreation. The second characteristic feature is its functionalism. The simplicity and austerity of its design derives from the American spirit of practicality and its all pervasive pragmatic philosophy.

In reading the articles in the pages that follow, one question may occur: is the mood and feeling of timelessness with which we approach faith and worship jarred by these contemporaneous designs, or do they help religion to keep in step with the times? It is left to the reader to judge and to answer.

BENJAMIN KREITMAN.

# SYNAGOGUES OF AMERICA

**T**HREE interesting items appeared in our newspapers in the second half of 1955.

Item No. 1: "The U. S. will have 70,000 new churches and synagogues costing \$6 billion in the next ten years. . . . In the same decade, 12,500 other church buildings will be built at a cost of more than a billion dollars."

Item No. 2: "Americans set a record in 1955 in philanthropic giving, contributing an estimated \$5,400,000,000 — a sum more than triple that given in 1929's boom days, and far above 1922. . . . Where do these billions go? Religion gets well over half, 55%, leading by far. . . . During the post-war period there has been a phenomenal building boom in churches and religious edifices."

Item No. 3: "Can the massive Cathedral of St. John the Divine, begun about sixty-three years ago on New York's Morningside Heights, be completed in a contemporary style? . . . Finishing a cathedral in the idiom of the day is not new. . . . But can America's designers of apartment houses and airports compete spiritually with the builders of the past who placed stone on stone as a prayer?"

All faiths, all denominations, all areas of this country are witnessing the greatest church-building boom in our history. Within the last ten or twelve years hundreds, perhaps thousands, of temples and synagogues have been built in America, chiefly in suburban areas and almost exclusively in a style commonly known as "functional." It is a credit to builders and congregations alike that most of these edifices, while serving perfectly their immediate purposes, are also a delight to the eye of 20th century man. The new generation of rabbis and laymen have become accustomed to that magic rule of contemporary architecture, "Form follows function." Here and there, in the downtown sections of large cities, one will find old temples with facades, the Shields of David notwithstanding, that look either like Egyptian, Assyrian, or Moorish palaces, or like medieval Christian churches; most of these structures have been abandoned by their congregations in the move "uptown," and many a 19th century syn-

agogue is now occupied by Negro Christian worshippers.

Synagogue-building in the United States has a history of more than twenty decades. The first synagogue of Shearith Israel, North America's oldest Jewish congregation, was built in 1730. This Mill Street Synagogue, no longer to be seen, was located at the southern tip of Manhattan island, close to Wall Street. In this simple, unadorned building, about twenty-one feet high, and surrounded by a low, crude wooden fence, the city's entire Jewish population worshipped for almost a century. There was nothing about the facade to distinguish it from the other Colonial-style houses of the city.

Two centuries later in New York City the world's largest and most sumptu-

By ALFRED WERNER

Thousands of synagogues were built from the Atlantic to the Pacific by a Jewry that from the time of George Washington had grown from three thousand to well over four and a half million. But whereas the 18th century Sefardic synagogues — such as the one at Newport, Rhode Island — were "modern" in the sense that they were in perfect harmony with the Georgian architecture of their time, 19th and early 20th century Jewry produced quite a few temples that look rather "antiquated" (and always did).

No temples to speak of were built between the Wall Street crash and V-J Day. But in the last decade some of the world's most beautiful and most original modern synagogues have sprung up in the United

*The famous old Touro Synagogue in Newport, consecrated in 1763. A park is now being planned to surround it.*



ous synagogue was consecrated. Temple Emanu-El on Fifth Avenue, built for four million dollars on land that cost an equal amount (at a time when the dollar would buy much more than it does today) has a seating capacity of 2,350. The lofty ceiling is 103 feet high. The style is Romanesque, and despite the generous use of Hebrew inscriptions, a visitor, entering the huge auditorium, dimly lit by stained glass windows, might think he was in a medieval basilica.

Emanu-El, a landmark of New York, was the climax and end of a period of synagogue architecture not likely to recur.

States. The reasons for this interesting development are many. An astonishing return to religion occurred after the last war, the population shifted from the overcrowded big cities to the suburbs, and a new generation of Jews wanted big windows, light-colored walls and simple furniture for both their homes and their places of worship. In addition, synagogues became social centers to an extent that would startle many a European Jew (who could imagine a ballroom adjoining Altneuschul in Prague, or a lecture hall attached to one of the *scuolas* in the Ghetto of Venice?).

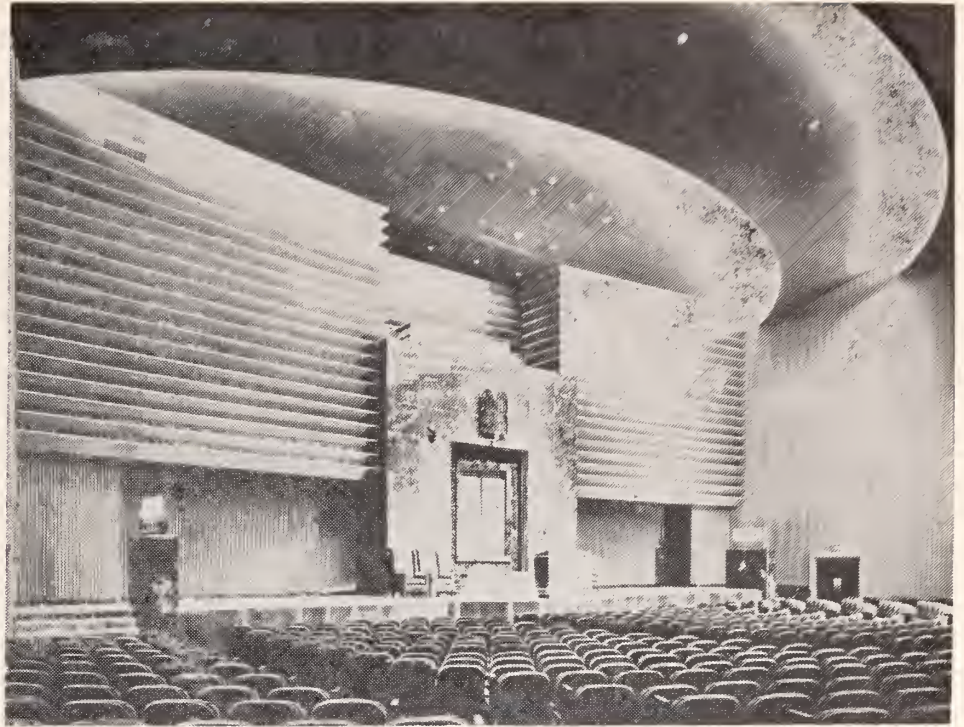


The majority of these new temples belong to Reform Congregations, but there are also some fine modern houses of worship built by conservative or orthodox congregations. Whatever his affiliation, the Jew of today is different from the one who built the "showcases" of the past. He does not want them, nor could he afford them. The old notion that a house of God must be heavily decorated, and the corollary notion, that simplicity is synonymous with poverty, are alien to him. He wants the daylight from large apertures so that the prayerbook can be read without strain, and he wants good acoustics so that the sermon can be heard. The pews must be comfortable, and the seating arrangement such that the ceremonies around the *Aron Kodesh* can be observed by every congregant. In addition to the main auditorium—the synagogue proper—there must be well-lighted premises to include lecture halls, play-rooms, storage rooms, the rabbi's study, and an office for his staff. In the America of today, the functions of the European *schulhof* are served by large, landscaped gardens where the congregants can gather before or after service and classes, and where the booth for the Feast of Tabernacles may stand. The architect must not forget to plan for a large parking area, since distances between Temple and home are often considerable.

Who are the builders of these new temples? Two names deserve special mention: Eric Mendelsohn and Percival Goodman. Mendelsohn, in the twelve years he spent in this country (he died in California late in 1953) did more than any other man to foster an organic and functional synagogue architecture. Modern temple requirements were summed up very well when he said:

"Our temples should reject the anachronistic representation of God as a feudal lord, should apply contemporary building styles and architectural conceptions to make God's house a part of the democratic community in which He dwells. . . . The House of God should either be an inspiring place for festive occasions that lift the heart of man, or an animated gathering place for a fellowship warming man's thoughts and intentions by the fire of His divine word given forth from the altar and pulpit right in their midst."

Mendelsohn lived to see two of his syn-



*The unusual domed Temple Sinai in Chicago*

agogues completed, those of Cleveland, Ohio, and St. Louis, Missouri. Other structures he designed, such as the ones for Grand Rapids, Michigan, and Dallas, Texas, were finished only after his death, or are still to be finished. The B'nai Amoona synagogue in St. Louis is distinguished by a parabolic roof which reaches to the sky like an outstretched hand; virtually the entire Park Synagogue in Cleveland is a dome, the third largest of its kind in the world, not set upon walls as in conventional architectural forms, but enveloping the tops of the windows. Dramatic as Mendelsohn's temples are with their bold sweeps of arches, he has somehow failed to give warmth to his grandiose edifices.

Perhaps this relative barrenness was not entirely the fault of this ingenious builder, but due to the required "bigness" of his edifices. The architects of old could break up the monotony of large spaces by marble columns and stained glass windows, hardly appropriate in an era of steel, reinforced concrete, and structural glass. Fortunately, this problem is not often encountered, for the two big temples are exceptions. By and large, the American who, during the week, does business in huge offices in city skyscrapers, seems to prefer the intimacy and

simplicity of smaller church structures. Hence, there is, oddly, a return to the "Mill Street Synagogue" of 1730 in dimension and simplicity.

Park Synagogue cost two million dollars, B'nai Amoona one million. But scores of small and unobtrusively attractive synagogues have recently been built for a fraction of these sums. Perhaps someone reminded the builders that the Lord did not reveal himself to Moses from a tall, majestic tree but from a small burning bush, and that the Decalogue was given, not on one of the great mountain peaks, but on the relatively low Mount Sinai. Percival Goodman, a New York architect, who has more than a score of synagogues to his credit, is fully aware of this. His temple for Congregation B'nai Israel, at Millburn, New Jersey, is a small building of brick, wood and glass, with a walled garden. The entire hall can be used for services, or divided, for other functions, by two movable partitions. This austere structure blends into the suburban trees and lawns, and is distinguished only by Herbert Ferber's abstract "Burning Bush" sculpture, and a simple Mogen David window. The interior decorations are simple: a mural for the foyer, by Robert Motherwell; and, hanging before the Ark, a velvet curtain designed by Adolph Gottlieb. Both artists



have used Jewish symbols in a near-abstract manner. Advocates of non-figurative art approve of this on the ground that Judaism is basically averse to realism (which is not quite correct). Another contention is that abstract art provides an atmosphere of austere sacredness while realistic art distracts the worshipper (this, of course, is a moot point).

As simple as B'nai Israel, but larger, is the Levittown Reform Temple, designed by the firm of Aarnio and Hibner, of New York. It serves a new Long Island community of young couples with young children. The one-story sprawling structure is consonant with the surrounding small houses, and owes its beauty mainly to clear, crisp lines.

If you are genuinely interested in modern synagogue architecture, go West! In California where some Jewish communities have doubled or even trebled within the past two decades, synagogues recently dedicated are dignified and aesthetically pleasing as well as functional. This is particularly marked in the Los Angeles area. There can be no more striking contrast than that between the Wilshire Boulevard Temple (Temple B'nai B'rith) built in the Hoover era, and Temple Emanuel (in Beverly Hills) opened for worship last spring. The first building reflects the tastes of a generation that believed houses to be better if they were bigger, and to be more beautiful if they were more expensive. Today the Wilshire Boulevard Temple, with its huge mosaic-inlaid dome, its Byzantine marble columns, bronze chandeliers, walnut furniture, and unimaginative illustrative murals, appears to the observer as too garish and not conducive to concentration and meditation.

By contrast, Temple Emanuel, whose architect is Sidney Eisenshtat, appeals to a generation that has attended the schools of Wright, Le Corbusier and Gropius who, as much as they differed in their tenets, were united in their fight against stylistic throwbacks. In the Sanctuary and Chapel the decoration is kept to a minimum, and the Ark, Eternal Light, Menorah were fashioned by master craftsmen who happily avoided the cliché. Noteworthy is the landscaping which blends the beau-

tiful California trees and flowers with the noble and unencumbered lines of the structure.

While Emanuel is a Reform synagogue, the new home of the Shaarei Tefila congregation (Beverly Boulevard) is a proud monument to Orthodoxy. More traditional in the choice of building material, it also achieves a quiet elegance through the omission of unnecessary detail and through the beauty of unbroken, flowing lines. By placing on one facade a clock circling its course upon Hebrew letters, Shaarei Tefila repeated a feature to be found on the ancient Town Hall in the ghetto of Prague.

I mentioned Frank Lloyd Wright. No synagogue building has ever been discussed as hotly as the one he has been

commissioned to design for the Beth Shalom congregation in suburban Philadelphia—although, so far, it exists only on paper. This is Wright's first synagogue, conceived as an odd tent-like arrangement obtained by slanting toward each other two giant-sized Tablets of the Ten Commandments. On the building's peak large Hebrew letters will proclaim, "I am the Lord thy God." It remains to be seen whether this quite unusual temple will be the promised great tribute to our religion.

America's temples, including the older ones, are, on the whole, rather different from those that have survived in Europe. When I visited the Ghetto of Venice I was at first astonished by the contrast



*The B'nai Israel Synagogue in Milburn, N. J. Above, the exterior, with the panel representing the Burning Bush. Below, the foyer and Succah garden. The mural was painted by Robert Motherwell. The section at left depicts the Tablets of the Law, in the center is a criss-cross design denoting the wanderings of the Jews in the diaspora, and at right is a menorah pattern.*





between the plain outside appearance of the *Scuola Spagnuola*, and its lavish baroque interior, the work of the celebrated Christian architect, Longhena. Gradually, however, I learned to understand the causes underlying this contrast. In the first place, of course, the Jews of Europe had very good reasons for making their houses of worship look as unassuming as possible. What was equally important was the fact that they did not think they had to collect worshippers by artificial means, to shout, as it were, to the man in the street—"Come in and pray!"

In free America there are no hostile crowds eager to set synagogues afire, and nothing stops Jewish congregations from making the exteriors of their temples as gaudy and ostentatious as possible—nothing save good taste, and a sound knowledge of Jewish lore and tradition. It is safe to say that, as a rule, the men who, today, are responsible for the building of new edifices, have good taste, or are, at least, wise enough to admit to themselves and to others that their judgment is not infallible. The modern rabbi, whether reform, conservative, or orthodox, is more willing to listen to suggestions made by architects, art critics, and other experts

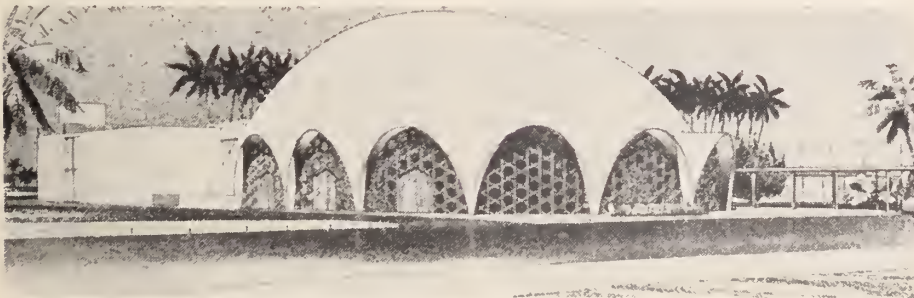


*The Temple Israel in Chicago*

than his predecessor. Elders of a congregation no longer disregard the advice received from trained individuals whose authority they respect.

As a result of this change of mind we now have in this country a number of synagogues with pleasing, if simple, facades, and friendly, unobtrusive interiors.

They can be found in Springfield, Mass., Baltimore, Houston, Texas, South Bend, Indiana, and many other places. To these must be added scores of temples which are not completely successful from the aesthetic viewpoint, and yet vastly superior to everything built in the spirit of the "chromo civilization" during which taste reached its lowest ebb.



*Above, the picturesque Temple Beth Sholom in Miami, Florida. Below, the Temple Beth El in Providence, R. I., planned to cost, at completion, a million and a quarter dollars.*



It is significant that the majority of modern houses of worship in this country, whether Christian or Jewish, extend horizontally rather than vertically. The Jew never wanted his house of worship to point up to heaven, while, in the past, the Christian preferred vertical features: tall, narrow windows, high vaults, and awe-inspiring towers. Today both churches and temples hug the earth and nestle in the landscape. One of the outstanding church builders of this country, Pietro Belluschi, professor at the Massachusetts Institute of Technology, has an explanation for this trend:

"Modern man may not wish his temple to reach to Heaven, which was the sky to the man of the Middle Ages; he may wish, rather, that it be human in scale, appropriate to the inward search and responsive to . . . the needs of a complex age."



# SYNAGOGUES OF ISRAEL



Synagogue at Rishon-A-Zion

THERE are about 2,600 synagogues in Israel, nearly two thousand of which were added since the State came into being to cater to the hundreds of thousands of new immigrants in their *mabarot*, villages and new towns. Many of them are merely wooden shacks, tents or rooms in private houses. Few are edifices worthy of the name save where some Rothchild or other benefactor has seen fit to immortalize his name by planting a synagogue in some village community. Even the staunchly religious—and not impoverished—residents of Jerusalem's most fashionable suburb, Rehavia, have not succeeded in erecting a house of worship as such. Their famed Yeshurun synagogue, which Ministers of State attend on high public occasions was built as the annex to a proposed house of worship which has not yet been erected. The cathedral synagogues of the diaspora are few in Israel. The sweat and toil of Jews in their ancestral land have gone into making the desert bloom, building settlements, creating a State, but not into magnificent temples.

Yet synagogue attendance is probably the highest in the world here, with 40% of the population attending synagogue every day of the week, 60% on the Sabbath, 70% on festivals and over 90% on the High Holy days. Most synagogues are overcrowded using two shifts and more, for services, and congregants sometimes spill into the courtyard. On the other hand, there are communities in the kibbutzim where congregational traditional Jewish prayer is completely unknown, and no demand for a synagogue exists, but these are confined to a special type of settlement.

The answer to the phenomenon described above lies in the fact that Israel is Jewish not by virtue of its synagogues but because of the whole gamut of everyday activities which make up life in the country. A Jew here does not have to express his loyalty or link with his people by founding or assisting in the building of a synagogue. He has first to build up life here from its roots. A roof for himself and the hundreds of thousands of new settlers, public and municipal services, school, the conquest of the soil and new industries all demand and consume his energies. If he belongs to those who attend divine service either out of conviction, tradition or habit, he needs but a place furnished with the minimum requisites—a *sefer torah*, table and ark, a room to stand or sit in. For instance the devout founders of one of Israel's first religious kibbutzim, famed Tirat Zvi, have prayed for nearly two decades in their dining hall. One of the kibbutz children who was taken into a town for the first time in his life and brought to a synagogue, asked in all innocence why there were no tables laid for the Sabbath meal! Only now is this community able to finance mostly out of its hard-won budget, with the help of small outside grants and loans, the £50,000 needed to build a decent synagogue. It is now on its way to completion.

Thus the synagogue in Israel is a luxury last on the list. Yet Judaism is living and vital, and religious needs are met by the Ministry of Religious Affairs, which

By ARYEH NEWMAN

has a small budget and grants from the government development funds to assist in building and furnishing houses of worship after all the other pressing religious necessities have been met. Money is required for law courts to administer Jewish law, Rabbis, Judges and Shochemim, burial services, kashrut of all produce, including such matters as tithes and *orlah*,\* supervision of kitchens of most hotels, all hospitals and public institutions. All these must be attended to first.

How then does a synagogue arise in Israel? New immigrants usually fall into groups with similar Liturgical rites. They hire a room or start a service in someone's house, eventually graduating to a small shack, and helped along by the Ministry of Religious affairs, which has standardized arks, reading desks and seats, and collects *Sifrei Torah*, piecing together parchment sections rescued from Europe into whole scrolls. The forming of large groups capable of shouldering the financial burden of building a special edifice is usually precluded by the differences between the various communities. Even the Yemenites themselves, regarded as a compact homogeneous community, in reality comprise various groups who will on no account pray together. The more intense their religious devotion and loyalty, the more insistent the demand for separate services and the resistance to attempts to combine and merge.

The idea of fusing the exiles is very current in Israel and abroad, particularly in speeches and statements, and attempts are being made to translate it into practice in the religious sphere as well. But there is no doubt that with the older generation, at least, these distinctions will be preserved, and no purpose is served by trying to gloss over them.

But what of the youth? Young people brought up in Israel religious schools adhere more or less to a common pattern,

\* Uncircumcised fruit. By Scriptural law for the first four years, the fruit of a tree is forbidden.



using the same liturgical rites, the same Hebrew pronunciation, and it is they who constitute the strongest fusing force in the country.

Israel youth, particularly in the Bnei Akiva movement, pray in their own youth synagogues and clubs, following the pattern set by the religious kibbutzim, and often prevail on their parents of diverse religious upbringing to sink their "ritual" differences and pray in accordance with "*minbag* (rite) Israel." In the district where I live, a new and growing suburb of Jerusalem, every group of newcomers as it moves in forms its own little coventicle—Hungarians, Germans "Anglo Saxons", Syrians, Poles, Hassidim. Today most of these groups have merged and fill to capacity the one diminutive synagogue originally built to cater to the then small neighborhood. They have adopted an Israel *minbag* for the sake of the children.

Actually, despite the differences between the various rites in Israel synagogues, no group, however conservative, adheres to its diaspora pattern. There are the changes forced on them by the special religious customs applying to all Jews living in the Holy Land. The priestly blessing, abolished in many diaspora synagogues is recited daily by the priests in all synagogues, in accordance with ancient rite. Services, are on the whole, shorter, the Sabbath morning service beginning in most synagogues between seven and eight a.m., and they are over by 9:30. Sermons are almost unknown, and the Rabbi of the neighborhood is attached to the community as a whole rather than to any particular synagogue. He is an official of the State and usually attends synagogue just like any other congregant, having no special duties to perform there. He will sit in an honored position and may divide his Sabbaths as he pleases, attending services where he sees fit. Women play little part in Israel synagogue activities and, apart from a few large synagogues, find themselves well and truly caged, latticed or curtained in the traditional "*Ezrat nashim*" (women's quarter) after the pattern of East European synagogues. Their position is somewhat less circumscribed and remote in the youth synagogues and in the kibbutzim, but nowhere do they sit together with menfolk.

This brings us to the question of reform or even to smaller changes in ser-

# SYNAGOGUES IN JERUSALEM

By NURA LASKY

ON WEEK-DAYS, the streets of Northern Jerusalem, close by the Jordan border, are full of noise and bustle. There are market-goers, gossiping housewives, children playing in the streets. It is a kaleidoscope of ever changing patterns and colors.

Then, on Friday, the eve of Sabbath, comes the transformation. At the approach of sundown the streets are empty. The only figures you see are all out for one purpose. Black and grey coated, they pass along the winding cobblestoned streets. They are the worshippers.

Without knowing one's way about, it would be difficult to find the synagogue, unless one followed the sound of singing through the quiet alleys. But we were lucky. Yehezkiel Freiman, a fifth-generation Jerusalemite, long had dreamed of spending Friday afternoons conducting tours of the synagogues for foreigners and interested Israelis. His dream has now become a reality.

In a little room of the Government Tourist Office, enthusiastic Mr. Freiman first explains to the visitors what they are about to see — Bukharian, Sephardi, Yemenite, and various Hassidic synagogues. In a brief talk he builds up the atmosphere for his listeners. "Geographically speaking, the synagogues are near each other, less than 200 yards apart. But figuratively speaking, they are more than 200 years apart. This tour takes you through Jewish history, for these people adhere to the customs of their native lands: they pray as their fathers and forefathers prayed."

"In their clothes," Freiman goes on, "you see their ancient national habits reflected: the black Astrakhan hats, national headdress of the Shahs, in the Persian synagogues; the Hassidic *streimels* were originally the headdress of Polish squires; the Yemenites still wear the *talles* their ancestors wore in the Arabian desert centuries ago." But above all, explains the dedicated guide, through their prayers can be traced the history of their suffering in the *galuth*.

From the Persian synagogue, looking out toward Jordan-held Jerusalem and Mount Scopus in the distance, we crossed the road to the Sephardi house of prayer, where singing went on as the *marranos* used to sing ages ago in their camouflaged underground synagogues.

Similarly with the Yemenites, a couple of hundred yards further on. Through the lighted windows of a massive stone house we could see an old man, his brows knit together in his effort at concentration, cross-legged on the floor, swaying backward and forward to the rhythm of the prayer.

Another few hundred yards took us through centuries, to the Polish *shuls*. There the hassidim were celebrating the Sabbath—the Sabbath for which they had waited all week—with prayers chanted in ecstasy. "If you ask a Hassid," Freiman had told the visitors, "what is the Sabbath, he will answer, 'a gift of God, a symbol of freedom.' In Poland the Jews kept the Sabbath, but it was the Sabbath

(Continued on next page)

vices as they are in vogue in American conservative congregations. The answer to this can be found in the religious realities of the Israel scene. The country is divided, for the most part, between those traditionally educated and those receiving no traditional religious training whatever. God, prayer, synagogue of whatever denomination, are anathema to that section of the population which is secularly educated, or given a secular approach. But the synagogue attendants are in sympathy with one kind of Judaism

—the fully orthodox practices and beliefs and norms as regulated by the Israel Chief Rabbinate. Religious youth in Israel have found within the framework of orthodoxy a form of prayer satisfying the demands of the milieu in which they have been brought up. Their services are distinguished by informality, praying open-necked in white shirt and shorts in the open, or club or kibbutz shack, accompanied by a great deal of community singing, and by clear enunciation without frills or cantoral flourish of the liturgy.





*Evening Prayer in the Tel Aviv Synagogue*

that kept the Jews." As it was in Poland so in Jerusalem's Mea Shearim, the *shul* is both house of worship and center of social release, where Jews foregather to talk, exchange news, pray. One removes his *streimel* and pensively begins to count the 12 fur tails symbolizing the Twelve Tribes. Another is bowed over the Bible, his lips moving silently; a third holds a young son on his knee and teaches him.

In 1938, Freiman tells his audience, a Yemenite called Yehia came to Jerusalem with his son Sa'adia. They went to the Wailing Wall, and Yehia wept—"because of the downfall of our people and the destruction of Jerusalem." But, he told his son, "you must not weep, for it is your task to regain and restore what we have lost." Exactly ten years later, Sa'adia was a member of the Haganah near the

old windmill facing enemy-held Mount Zion. The commander asked for volunteers to begin the advance against the Arab Legionnaires. Sa'adia stepped forward. "This will be my privilege, for I want to regain and restore Jerusalem." The commander handed him the dynamite with which to blow up Zion Gate, warning him it might cost him his life. Sa'adia kissed it, jumped over the ridge of the hill up to Mount Zion. Shortly afterwards the hill was in Israel hands.

Walking up to "newer" Jerusalem, we passed several brightly lit houses and caught glimpses of many stern or smiling faces within, deeply engrossed in prayer. The Yemenites' song still floated along to us. "Bring us on eagles' wings to Jerusalem," they repeated the age-old chant, "Save us for our sons. . . ."

## The Synagogue of the Brooklyn Jewish Center

By DR. ISRAEL H. LEVINthal

ONE of the most beautiful features in our entire Center structure is the Synagogue. Despite the fact that it was built more than thirty-six years ago it is still regarded by all who see it as one of the most beautiful Synagogues in the city. It is large and spacious, with a great dome of stained glass windows which provide a fine illumination throughout the building.

There are almost 1,500 seats in the Synagogue despite the fact that the balcony is quite small. The pulpit is simple but dignified in its design. We were very fortunate in securing a number of artistic furnishings from Israel to adorn the pulpit. When the Palestine Pavilion was shown at the last World's Fair in Flushing, our Center purchased the magnificent wrought-iron gate for the Holy Ark which was designed by a famous artist in Israel, and we also secured the Parochet, or curtain that covers the Ark, which was also exhibited at the Fair.

In the very early years of the Center Professor Boris Shatz, the founder and director of the Bezalel Art School in Jerusalem, visited America and held one of his exhibits in the Center. The Sisterhood at that time purchased the Chair of Elijah, a beautiful work which now adorns our pulpit.

This Synagogue, as part of the Center building, has attracted the attention of other communities, and has been a model for synagogue building construction and for the uses to which synagogues are now put. In the Center Synagogue have been held functions of all types for the benefit and inspiration of the community. Many of the world's notable figures have appeared in it to express their views, and many great artists have shared their gifts with members of the congregation and the community.

The physical character of the Center Synagogue was intended to inspire a spirit of reverence, of pride in Judaism, and an urge towards Judaism, as well as offer a warm environment for events of value to the members and the community they lived in. During the years, the membership has felt that these purposes have been realized.



# THE GRANDMOTHER

By LAYLE SILBERT

ELLEN sat deep in the back corner of the car. How many times had she made this trip with her parents from their home in Chicago to the hated house of her aunt and her hateful boy cousins in Goshen. This dull, gray day wasn't Christmas or spring vacation or the 4th of July, but the day before the coming of her grandmother.

For weeks Ellen had been listening to her father and mother talking about the coming of her mother's mother from Europe. She followed the excited discussion about visas, passports, tickets, ships and train times. Letters from relatives in all parts of the country flew in and out of the house. The immigrants' aid society, which was meeting her at the ship, was to place her on the train for Goshen. Tomorrow she would arrive.

About the grandmother herself Ellen hardly heard anything. She tried to imagine this new person in her life. Sometimes she fancied her grandmother might be like the comfortable portrait on Mother's Day posters. In her heart though Ellen knew this image couldn't be right. All she really was sure of was that her grandmother was old. Maybe like the aunt of her piano teacher. This tiny, old lady, neat as a doll, who came from Europe many years ago, sat in an old mahogany chair while Ellen took her piano lesson.

"Tante Leeda," the piano teacher called her. The foreign sounds were rich and loving. When Ellen said them over to herself, she could almost smell again the piano teacher's house, with an old flowery sweetness most noticeable near the aunt. Did all European old ladies have strange, foreign odors? Tante Leeda had a little, broad face, a perky nose and bright, brown eyes. Her white hair was held on top of her head by thick pins, and little diamond earrings sparkled in her ears. Around her neck a narrow black band set off her lovely old head from the silky black dress.

When the piano lesson was finished the aunt would always say in a deep accent, "Goodby, my child. I enjoyed listening to you," and smile sincerely.

The short fall day had grown dark when they reached Goshen. The car climbed the winding gravel road to the top of the hill where her aunt Anna and Uncle Henry lived. Ellen's other aunts

and uncles had already arrived and cousins swarmed all over the house. Ellen was kissed absently several times. The grown-ups were very excited, exchanging greetings and news.

She escaped over the suitcases in the kitchen and fled upstairs to the little bedroom on the second floor where she always stayed alone because there was no girl cousin to put in with her.

When she heard calls of "Dinner" downstairs, she came down. In the huge dining room, the table was pulled out to the last leaf. All her relatives sat around it. The children were put at one end. Here were all of her aunts and uncles, two of them really only grownup cousins, and the children. Ellen avoided the silly talk of the boys about baseball and listened to the grownups. She didn't even get angry when the biggest, Maxie, tried to tease her.

There was so much to eat it took several aunts to carry it all in from the kitchen. The heaping dishes of roast, mounds of baked potatoes and sweet corn from the Indiana countryside disappeared and several aunts carried the dishes away. Her Aunt Anna set a glass of milk in front of each child. In a moment, the order of banishment came.

"Now the children may all leave," said her Uncle Henry. Maxie and the other boys bolted away. "And go to bed in a half hour," added her Aunt Anna after them.

"You, too, little Ellen," said her uncle. I am not little, Ellen said to herself. I'm in first year high and that's more than anybody else, even Maxie who's older than I am. She appealed to her father. He smiled.

"Come now, foolish girl," he said. "What do you want to stay with the grownups for? It's not interesting to you, child." It was all right for her father to say "child" to her. He didn't mean it the same way others did.

"I want to stay," she said unhappily. "All right. All right. Let her stay." Her father gave in easily.

She settled down to watch and listen. Never before had her parents and rela-

tives seemed so close. They were more like a big family than she had ever noticed before. The men talked about "business," something that must always be talked about when they got together. Her father was gesturing with a cigarette. With his thick, black hair and his black mustache he still looked quite like the picture at home of him and her mother, taken so long ago before she was born.

The grownups began to talk about politics. In their excitement they dipped into their mother tongue for the rich familiar words to express their most striking ideas and strongest feelings. Ellen was enchanted.

The dinner dishes were gone and a huge bowl of oranges and nuts appeared. She looked across the long white tablecloth littered with nutshells and orange peels, at the little fruit knives and the silver nutpicks. The grownups were drinking tea.

Her father snapped a lump of sugar in two between his teeth and drank his tea out of a glass. Her Aunt Anna still observed some of the old ways. The uncles also drank out of glasses, but the aunts drank out of cups, following the lead of her Aunt Doris, wife of her Uncle Saul. She was the youngest aunt and the most modern, with her hair marcelled and flawless English. Sometimes Ellen hoped to be like her when she grew up.

Then as if they hadn't been talking and thinking about the grandmother anyway most of the time, somebody said, "And tomorrow the mama comes."

"Yes," her mother said. "For so many years we haven't seen her."

Her mother's face was warm and lit up. Her short hair was ruffled, with a wisp trailing on one cheek. In a mellow voice, she asked her sister, "Do you remember, Anna, the last time we saw her?"

"Surely, I remember." They said these things in the familiar way of people who had talked over an important happening many times before.

"Tell us about it." Her father leaned

forward with interest. Ellen knew he had heard it before too.

"She told us to go in happiness," began her mother in a distant voice, "and that she would see us soon. None of us knew when or how. And now it is thirty years, long years. So much has happened."

Her Aunt Anna spoke. "She was tall and straight and strong — our mother. How hard she had to work to bring us up by herself. Our father left her alone with such a big brood." She was dreamy too and forgot to sigh.

From a corner, her Aunt Ella sniffled.

"What are you crying for, Ella? Be happy." Her father waved his cigarette at Aunt Ella.

Ellen was trying to picture a grandmother who was tall and straight and strong.

"How happy we were then," her Aunt Ella stopped crying with effort. "When we were young, before we left. Do you remember, how we all walked in the moonlight, we girls in our white dresses with our hair down our backs? We sang so beautifully, so loudly the peasants stopped on the road to listen."

The faces around the table glowed and the tea glasses shone yellow in the light. Somebody, her Uncle Saul, picked up a fruit knife and began cutting an orange peel into meaningless bits. Cigarette smoke eddied, mixing with orangey smells. The light fell from the ceiling fixture on the table, leaving shadows in the corners.

"Yes," said her Aunt Anna. "We were so young and filled with dreams of the new country. Ella, sing. Please sing."

A clamor arose. "Sing, Ella," they pleaded.

Everyone settled down. The room was quiet and Ellen sat as still as she could. Her Aunt Ella lifted her faded blonde head and began to sing. At first, she sang softly as if she were thinking to herself. Then the music became bitter and stronger. Her aunt's voice rose to a wild cry, wailing in the house on the top of the hill. She closed her eyes and tossed her head. Some of the others swayed with the music and looked sad. With a half-spoken exclamation, she finished the song. Ellen had never heard it before, but the others seemed to know the song well.

"Oh, mama, mama," sobbed her Aunt Anna. How solemn everybody was.

"Good. Good," said her Uncle Henry. Her father said, "She has lived through war and revolution and hunger and oppression." He was talking in his mother tongue, with passionate emphasis on each word. "We were spared."

Her mother suddenly noticed Ellen.

"Go to bed, Ellen," she said. "It's late. This talk is not for you."

Ellen got up to go. "Good night, everybody," she said politely.

"Good night, dear," her mother got up and kissed her.

Ellen felt like crying. Her father waved her away with a perky smile. "You're a big girl, I see. Good night, daughter." He seemed to wink at her and turned back to the table. "She's a

big girl. She understands," Ellen heard him say.

As she went up the lonely stairs, wishing fervently she wouldn't run into a cousin, she thought how good her father was to her.

The next morning, when she awoke, she ran to the window. Three cars were crunching the gravel on the driveway down the side of the hill. The grownups were going to the railway station to meet the grandmother.

Ellen dressed, deciding quickly to wear the yellow sweater and plaid skirt for her grandmother because they made her hair blacker. She came down the stairs, sensing the big house to be empty. The dining room was silent and bare in the morn-

## LETTER TO THE "REVIEW"

**I**N YOUR December 1955 issue you carried an article on Vladimir Jabotinsky by Leon Spitz, in which the writer extols the departed Zionist leader. Jabotinsky fully deserves the praise lavished on him by Mr. Spitz. But unfortunately some of the facts, well-intentioned as they undoubtedly are, are confused and I trust that you will permit me to correct them in order to keep the record straight.

Mr. Spitz, in referring to Jabotinsky's incarceration by the British in Fort Acca, writes in connection with his release: "But the bloody Mufti of Jerusalem—who incited the Arab riots—was released at the same time." At the time of Jabotinsky's release in July 1920, Haj-Amin El Husseini, who had not yet been a mufti, was in Syria. He had jumped his bail and fled to that country on the eve of his trial which was to have taken place at the same time as the trial of Jabotinsky and eighteen other members of the Haganah, including myself. However, Haj-Amin was pardoned by Sir Herbert Samuel a little later and, shortly after his return to Palestine, Sir Herbert appointed him Mufti of Jerusalem even though the vote of the Moslem Council went against the rascal.

Jabotinsky organized no Jewish "brigade." That term came into existence in World War Two. The Jewish Brigade in World War Two consisted of Palestinian volunteers who fought in Italy and Africa. Jabotinsky was the organizer of the Jewish Legion. The Zion Mule Corps

was conceived by Jabotinsky and Joseph Trumpeldor and preceded the Jewish Legion. The Zion Mule Corps was sent to Gallipoli where the British made an abortive effort to wrest the Dardanelles from the Turks. One hundred and twenty survivors of a contingent of the Zion Mule Corps (the boat which evacuated them from Gallipoli struck a mine) who were brought to London, subsequently became the nucleus of the first battalion of the Jewish Legion. This battalion was officially known as the 38th Battalion Royal Fusiliers.

After Jabotinsky's service in the Legion and his release from Acca, he went to England. When he wanted to return to Palestine, Mr. Spitz maintains, "The British authorities refused him permission to re-enter the country." Incorrect. Mr. Jabotinsky returned more than once. For a while he was even the representative of the Judea Life Insurance Co. in Palestine. However, after the 1929 riots in the Holy Land, when Jabotinsky, in testifying before the Shaw Commission sent to investigate the riots, sharply criticized the Palestine Government, he was banned from the country.

May I suggest that the Jewish Legion which fathered the Haganah and out of whose ranks came the Army of Israel's Liberation, as well as many great leaders of the State of Israel, including President Itzhak Ben-Zvi and David Ben-Gurion, deserves more than the cursory treatment it has received in Mr. Spitz' article.

ELIAS GILNER.



ing light and the huge table still open as far as it would go, covered with a fresh white tablecloth.

In the kitchen, she saw that her cousins had already had their breakfast and left their dishes. She found a glass of milk and a dish of cereal untouched on the table. She ate, listening to her cousins playing outside noisily, shouting unfeelingly to one another.

She was deeply stirred, thinking about the important thing about to happen.

The aimless shouting outside turned into "They're coming! They're coming!" Ellen joined the boys and anxiously watched the three cars climb up the hill.

First came the big, black car—her Uncle Saul's, of course. Behind was her father's car and then Uncle Henry's. She rocked impatiently, as one car, the next and finally the last stopped. From the last two cars, her aunts and uncles and her mother and father came out and advanced to the first car.

Finally, her Uncle Saul left the driver's seat and ran quickly around to open the back door. The grownups clustered around the door like a guard. Ellen could scarcely tell what was happening.

Out of the back of Uncle Saul's car appeared a small, shapeless creature who moved very slowly. Ellen's mother and her Aunt Anna walked on either side, with her Uncle Saul behind. Ellen looked dully, feeling numb. This was her grandmother.

The creature was bent and smaller than any of the other grownups. Her head was covered with a tight shawl. Another shawl was wound around her shoulders. As she walked painfully to the kitchen door, Ellen saw that she was shabby and formless, with a black apron tied around her middle. She wore old men's shoes, broken and dull.

Ellen moved aside to let the quiet procession enter the kitchen. She saw the face. It was featureless, wrinkled, with tiny, sunken eyes and a passive expression. Not a wisp of hair showed.

Ellen shuddered with despair. Where was the light, happy, blue-eyed grandmother smiling out at her from Mother's Day posters? Where was the tidy, aristocratic European aunt with powdery white hair and sparkling earrings?

The boys peeked through the door after everybody went in. Ellen stayed in the

same place, bewildered and heartbroken. She thought of crying but changed her mind. Maybe she would go upstairs and read her book. She fought the secret misery growing inside her. Nobody would notice if she disappeared now.

Her Aunt Anna came to the door.

"Come in, children," she cried, "and meet your grandmother." Aunt Anna looked curiously thoughtful and sad, not at all like last night.

Ellen led the boys into the kitchen. Her Aunt Anna ushered them into the living room without a word. The creature was huddled deep in a big, easy chair, moving her head a little when somebody spoke. Next to her, Ellen's mother sat with a solemn, important expression. Today her hair was neat; she still held her gloves in one hand.

"Mama, here are your grandchildren," her Aunt Anna said. She took Ellen first by the hand and put her before the old woman. "This one is the daughter of Ada," she said, using Ellen's mother's given name.

The thin, drooping lips opened and the small eyes turned to her, but hardly

seemed to see. Ellen noticed a queer, musty odor from the shapeless clothes which fell almost to the floor.

"Be healthy, child," a thin voice said in Yiddish, sounding more foreign than her parents ever did when they spoke it. Her grandmother raised a bony, veined hand from her lap.

Ellen only smiled timidly and stepped away to let the other cousins be introduced. Maxie was next after her. The procedure was the same.

"Now, go away. Your grandmother is tired." Her mother addressed them where they stood stiffly in the middle of the carpet. The boys ran off. They had seemed embarrassed. Ellen's disappointment was growing more bitter and overpowering. Her grandmother was so strange, so distant, so ugly. Suddenly she shrugged. Just another grownup.

She went back into the kitchen. Her Aunt Anna came in and bustled about, setting coffee-pots on the stove. The uncles and her father were gathered outside the kitchen door talking. At the kitchen table, her Aunt Ella bent her head in her arms and wept, while her Aunt

*(Continued on page 22)*

## ISRAELI TREATIES WITH THE U. S. A.

By BORIS SMOLAR

**Y**OU may be interested to know that over 40 agreements and treaties between the United States and Israel materially help business and commercial relations between the two countries. They provide a sound legal foundation for the participation by American businessmen, investors and technicians in economic activity in Israel. There is a great similarity in the U. S. and Israeli concepts of the treatment of matters concerning commerce, finance and the rights of the individuals in the two democracies. The main agreements underscoring these concepts are the Treaty of Friendship, Commerce and Navigation, the Technical Cooperation agreements, and agreements on aviation.

Negotiations are now being conducted for the conclusion of an American-Israeli tax treaty. The purpose of this treaty is to eliminate double taxation. This would induce the flow of private investment capital from the United States to Israel.

There is also a plan under consideration for a so-called "private Point Four" program for Israel. The plan has been discussed by the American-Israel Chamber of Commerce. It calls for the establishment by the Chamber of a special division in the United States for processing of requests by Israeli firms for expert advice and "know-how."

A clearing center of the Chamber in Israel will, at the same time, examine offers of such assistance from American manufacturers and businessmen. Incidentally, two Israeli companies have now placed orders in the U. S. for \$2,500,000 worth of oil drilling equipment. The equipment will be used to intensify drilling operations by various American and Israeli groups prospecting oil in Israel. Israel is now also testing German drilling equipment. If it proves to be more efficient, Israel drilling companies may acquire such equipment from Germany under the reparations pact.

*From time to time the REVIEW reacquaints its readers with material of unusual interest which it has published during the two decades of its existence. The following article is in that privileged category, dealing as it does with an area of the world of especial interest today.*

**N**OT unlike the history of Jewry itself, the Jews of the Mediterranean littoral in particular have been dispersed to all the isles and islets of that sea.

Gibraltar—from the time when it became a British stronghold—has possibly been the most significant Jewish stronghold as well. The Jewish settlement of Gibraltar is assigned to the period immediately after the British occupation in 1705—although Marranos had attempted unsuccessfully, to establish it as a refuge in the 15th century. Most of those Jewish settlers, who were Sephardic, came from the Moroccan coast. Their first synagogue—Etz Hayyim—was founded in 1759. At that time the community numbered about 600. This number grew rapidly—by infiltration of Sephardic settlers, by migrants from Morocco, Leghorn, Amsterdam and England itself.

In 1859 Gibraltar Jews offered shelter to some 3,000 Jews from the Barbary coast. With characteristic generosity the Gibraltar Jews gave assistance, periodically, to other refugees as well, particularly in 1907, to the Jews of Casablanca.

Orthodoxy is widespread and rigidly observed by Gibraltar Jewry. No theatre is open on Friday evening. In Main Street, Jewish shops are closed on the Sabbath and on religious holidays. At present there are four synagogues, although the population is less than one thousand.

As usual, under whatever conditions, Jewry thrusts itself into prominence. Among Gibraltar notables was Aaron Cardozo, diplomat, and consul for Tunis and Algiers, who was sent, early in the nineteenth century, to conclude a treaty with Sidi Mahomed, Bey of Oran. Lord Nelson gave Cardozo the use of a frigate for his mission.

Another prominent Jew was Judah Benoliel—who acted as the secular representative of Gibraltar Jewry. He arbitrated a dispute between the King of Sardinia and the Sultan of Morocco.

## *A Fascinating Account of Jewish Island Settlements*

# MEDITERRANEAN JEWS

By HARRY E. WEDECK

Benoliel's distinguished appearance won him the name of "King of Gibraltar."

Not far from Gibraltar lie the Balearic Islands—that furnished such skilled slingers to the Roman armies. The largest of these islands—Majorca—is still the home of Jews descended from Spanish Marranos. Toward the close of the fourteenth century the Jews of Majorca were "converted"—by torture and threat of death. Since then the Majorca Jews—who are of marked Semitic look and bearing—always kept apart from non-Jewish circles on the island. In the city of Palma the Jews have their own quarter. They inter-marry only with their own kind. By the Gentiles they are known as *chubtas*.

Malta has a long Jewish tradition dating back to Phoenician traders, to Roman days, and to the early Christian eras. Candelabra with Hebrew inscriptions and similar Judaic relics have been unearthed. In the Middle Ages Malta was a refuge for Sephardic Jews escaping from the Inquisition. The Jewish community—called *Judaica* or, in Arabic, *Aljama*—consisted of traders, shopkeepers, and also medical men who rose to prominence. There were periods of expulsion, civic and political restrictions, slavery, imprisonment. Waves of conquest by different racial groups swept the island. There is still a cemetery recalling Arab influence. It is called *Kebir el Lhud*—Burial Place of the Jews.

The present population is infinitely small, consisting of only a bare handful of Jewish families. There is still the synagogue; and the memory of a turbulent history.

Sicily holds a history of Jewish repression, persecutions, excessive taxation—from the sixth century to the culmination of banishments and violence in the fourteenth. The Jewish population has since been negligible.

Sardinia, on the other hand, had a Jewish settlement as early as the first century, when the Emperor Tiberius banished 4,000 Jewish youths to the island. Throughout Sardinian history, Jews—strangely enough—were treated with no

discriminatory distinction by the Romans; while the advent of Christianity brought in its wake banishments and temporary recall; massacre, persecution, and continual conflict. As in Sicily, the Jewish population is now of small significance.

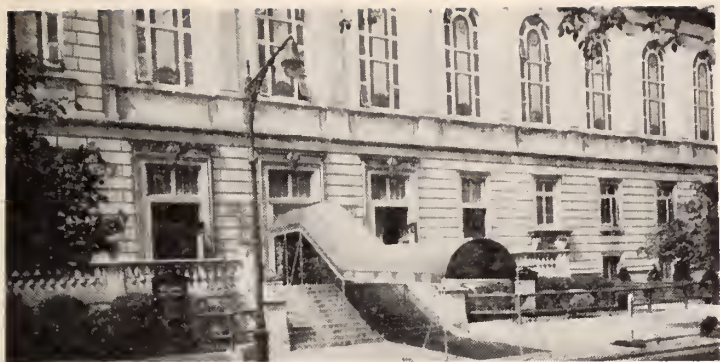
At the eastern end of the Mediterranean lies a large, disparate cluster of Greek islands—some so small as to be uninhabitable; others encrusted with centuries of historical experience. Here too the Jews—however ineffectually—made their home. Even the smallest Aegean islands were sought as a refuge. Thus Cephalonia—in the Cyclades—has a settlement of Sephardic Jews. In Crete—also known as Candia—the Jewish settlements, dating from the centuries before the Christian era, were reasonably treated by the Romans. Successively, the island was in the hands of Saracens, Byzantines, and Venetians. In the middle centuries Spanish exiles increased the Jewish communities. Intellectual activities flourished—in medicine, pure scholarship, philosophy. One of the most notable members was Joseph Solomon Delmedigo, physician, linguist, traveler. Now there are some 200 families—in the cities of Khania, Retimo, and Candia. Before the Nazis came they were small traders, craftsmen, fishermen.

Even in ancient Greek days there were Jews in Cyprus. In their history flames the uprising against the Romans under Trajan. Later, the Jews adjusted themselves to the island. In the middle ages that inquiring traveler, Benjamin de Tudela, found his co-religionists well established there; a prominent figure—in the early 16th century—was Moses ben Joseph Arovas, a physician. In the late nineteenth century attempts were made to colonize the island with Rumanian Jews, but these attempts were consistently abortive. Now there are only a few families. Greek is spoken by the Jews; and also Judaeo-Spanish, known as Ladino.

Corfu experienced waves of immigra-

*(Continued on page 22)*





# NEWS OF THE CENTER

## Rabbi Levinthal to Discuss "Conservative Judaism" at Late Services

This Friday, January 27th, at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Dr. Levinthal will deliver the third lecture of the series and will discuss the subject "Conservative Judaism—Its Strength and Its Weakness." This series is proving a most interesting one and large numbers of members are attending each of the lectures. We are confident that many of our members will also want to hear the rabbi's discussion of this important ideology of Conservative Judaism.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

## Advance Notice

Next Friday, February 3rd, at our Late Friday Night Lecture Services, Rabbi Kreitman will deliver the third lecture in his series "Faith For Modern Times," and will speak on "Isolation and Faith." Members of the U. S. Y. will participate in the service and will report on their recent convention.

## Dr. Levinthal to Repeat Lecture on 'Orthodoxy' Next Sabbath Morning

Because of many requests from those who could not attend Friday Night Services, Rabbi Levinthal will repeat his lecture on "Orthodox Judaism" at the services next Saturday morning, February 4th. The rabbi will start preaching the sermon promptly at 10:50 o'clock.

## Playing of National Anthems

For the information of members who have made inquiry as to the proper protocol for the playing or singing of the American and Israeli national anthems at meetings or affairs, we are herewith quoting from a letter received from the Department of State: "It is customary

to play a foreign national anthem first followed by the anthem of the United States."

## Hebrew School P.T.A. Meeting Feb. 1

The Parent-Teachers Association of the Hebrew School will hold a "Meet the Faculty" meeting on Wednesday evening, February 1st, at 8:45 o'clock. The Hon. Cecile Ruth Sands, a member of the New York City Board of Education, will be the guest speaker. Musical selections will be sung by Ann Joy Levitt. A collation will follow. All welcome.

## Sabbath Services

Kindling of Candles 4:45 p.m.

Friday evening services at 4:50 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra or portions of Torah—"Beshalah"—Exodus 13.17-17.16. Haphtorah Reading: Prophets—Judges 4.4-5.31.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 3:20 p.m.

The lecture in Yiddish by Dr. Abraham Asen on the subject "The Pious of the Other Nations," will be held at 4:20 p.m.

Minha services at 4:50 p.m.

## Daily Services

Morning services at 7:00 and 8:00 o'clock. Minha services at 4:50 P.M. followed by Maariv.

## Dinner Honoring Louis J. Gribetz

A dinner in tribute to Louis J. Gribetz, honorary member of the Center Governing Board, and Chairman of the Editorial Board of the *Review*, was given by the Yeshivath Torah Vodaath, of Brooklyn, on the occasion of the 38th anniversary

of the institution. The dinner was held at the Waldorf-Astoria and was attended by 1,200 guests.

## Rabbi Lewittes Returns From Sabbatical Leave

Rabbi Mordecai H. Lewittes, Principal of our Hebrew Schools, who has been on a six-month Sabbatical leave will return to take up his duties again as head of the department commencing with the Spring semester on February 1st.

The Hebrew Education Committee extends a hearty welcome to Rabbi Lewittes as well as many thanks to Mr. Aaron Krumbein, who took over as Acting Principal and did a fine job during this period.

## Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Lou Honig of 650 Ocean Avenue on the engagement of their daughter, Ann Kay, to Mr. Stanley Seeb of Englewood, N. J. Congratulations are also extended to the grandfather, Mr. Samuel Kamenetzky.

## Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Meyer Kaplan in memory of nephew, Lawrence A. Ritchie.

Mrs. Max Levenson in honor of son's marriage.

Mr. and Mrs. Lester Shirk in honor of son's Bar Mitzvah.

## Condolence

We extend our most heartfelt condolences to:

Mr. Louis Schneider of 617 Empire Boulevard on the loss of his beloved mother, Annie, on January 13th.

## THE YOUNGER MEMBERSHIP

**F**EBRUARY is "Jewish Music Month" and the Brooklyn Jewish Center has planned a gala Music Festival which Young Folk Leaguers should not miss. On Tuesday evening, February 21st, a symphony orchestra under the able leadership of Mr. Sholom Secunda, the Music Director of the Center, will play selections chosen to represent the full range of Jewish music. I had the opportunity of being present at some of the committee meetings at which the evening's agenda was planned and I can report that the program will be a rare treat.

The regular weekly meeting of the Young Folks League will be held on Tuesday evening, February 21st, in conjunction with this festival. Thus, there will be no meeting scheduled for February 22nd. Please note the change.

I have been mulling over a situation which has left me a little uneasy. If we objectively analyze our meetings we find that although the attendance, programs, social periods and refreshments are adequate, a certain spark is still lacking. It seems as though a certain degree of warmth is missing. I have always felt that good fellowship originated in our group activities and was transferred to our meetings. A good example is our bowling group. An afternoon of bowling is certainly a good opportunity to meet and chat with fellow-members. This same relaxed atmosphere and informality can be found at all our activities. If you participate in a group activity you will find that you are sowing the seeds of friendship and by cultivating friendship you shall be rewarded with excellent dividends.

### Calendar of Events

Fri., Jan. 27: All Young Folks League members are invited to attend the Oneg Shabbat held weekly following the Late Friday Night Lecture Services. Join us every week.

Sat., Jan. 28: Join us every Sabbath morning at the services in the Main Synagogue in YFL row.

Sun., Jan. 29: 10:30 a.m.—"Brunch" in behalf of the Jewish Theological Seminary at the Center. Members of the YFL are urged to attend.

2:30 p.m.—Enjoy an afternoon of bowling every Sunday with our members at the Kings Recreation Center, New York and Clarkson Avenues.

8:00 p.m.—Dance sponsored by the N. Y. Region of the YPL at the Forest Hills Jewish Center on behalf of the U.J.A. Donation—\$2.00.

Wed., Feb. 1: Regular meeting—A "Champagne Night" has been planned. The program is being arranged again by approval of the membership. Admission by membership card or invitation only. Meeting starts at 8:45 p.m. promptly.

Thurs., Feb. 2: The YFL Dance Group will meet at 8:30 p.m. Thelma Goldstein, Chairman.

Tues., Feb. 7: Spend a pleasant evening with our members at the bi-monthly Bridge, Scrabble and Chess Group.

Wed., Feb. 8: Regular meeting—Come and be amused and amazed by a master of the art of prestidigitation who will provide the entertainment for the evening. The program will start promptly at 9:00 p.m. Be early.

Thurs., Feb. 9: The YFL Music Group will meet at 8:30 p.m. Leonard Krawitz, Chairman.

Wed., Feb. 15: Regular meeting—Forum in conjunction with the Center—Speaker, Dr. Harry Freedman. Social dancing and refreshments will follow.

Thurs., Feb. 16: Dance Group—8:30 p.m. Thelma Goldstein, Chairman.

Tues., Feb. 21: Gala Music Festival at the Center in celebration of Jewish Music Month—A Night to Remember—Symphony Orchestra under the leadership of Sholom Secunda.

Wed., Feb. 22: No meeting scheduled.

Thurs., Feb. 23: Music Group—8:30 p.m. Leonard Krawitz, Chairman.

Wed., Feb. 29: Regular meeting—"Talent Night." Bernice Gross, Chairman.

IRA M. GROSS,  
President.

## The Junior League

**T**HE Junior League has now completed its mid-winter reorganization. A new slate of officers and Executive Committee members has been elected and installed. It is already functioning in accordance with the group's by-laws.

With college examinations out of the way, the plans fall for an ambitious series of meetings in February. Next week, on February 2, there will be a recorded presentation of the famous Broadway play, "The World of Sholem Aleichem." On the following Thursday, the Junior League has scheduled an illustrated talk on the role of Hebrew music today.

On February 16, Mr. Hyman Brickman, who personally leads the group, will talk on the status of Jewish migration today throughout the world. This will be followed on the 23rd by the annual Purim Carnival and Party. The Junior League will, as usual, join the Young Folks League and Young Married Group in sponsoring the Purim celebration after the Megillah reading on Saturday evening, February 25th.

## In Our Hebrew School

**T**HE grade conferences of the Hebrew School have come to a close. All of them were very well attended. Parents benefited from the discussions and gained in their perspective of the children's Jewish education.

Our first grade classes have completed their Hebrew primer and have begun the study of *Siddur*. Parties have been arranged in all these classes to celebrate this occasion.

The students of all our departments have just completed their Jewish National Fund drive collecting over \$1,400. A banner will be given to the class that brought in the most money. A grove of 1,000 trees is being planted in Israel in honor of our principal, Rabbi Mordecai H. Lewittes and Mrs. Lewittes.

Our school was awarded the "Certificate of Merit" by the Educators' Council of the Federation of Jewish Philanthropies of New York for our role in the 1954-55 campaign. The certificate was presented at the school assemblies held on January 15, 16 and 17 at which time the film, "End of the Night," was shown.



# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*The interval between January 28 and February 28 has been dedicated to the observance of Jewish Music Month. It has been said, "A people who sings, lives; a people who lives, sings." Israel's music, from the earliest time, was influenced by its religious and social life, changing with the attitudes and conditions throughout the centuries. Jewish music is one of the foremost elements combined with prayers and books to make a Jewish home.*

*To recapture the accustomed place of honor for Jewish music our Center, Sisterhood, Young Married Group and Young Folks League have planned a very fine concert for your enjoyment on February 21. The Center is fortunate in having on its staff Mr. Sholom Secunda, who is in charge of this program. Let us all make a concerted effort to attend this unusual event. It will not only enrich our lives but will give us an opportunity to better appreciate our glorious musical heritage.*

MOLLY MARKOWE,  
President.

## Observance of Jewish Book Month

Braving the winter winds, a staunch group of our members and their husbands attended the general meeting on Monday night, December 19th, and received a warm welcome extended from our president, Mrs. Markowe. Following the inspiring prayer given by Mrs. Pauline Brown, several announcements of coming events were made. Mrs. Syd Seckler, Chairman of Serve-a-Camp, reported on the important work done by this committee to bring cheer to our servicemen overseas, and Mrs. Clara Meltzer reported on Federation. Mrs. Markowe thanked all members who donated towards a page in tribute to her and our newly elected officers in the Journal, issued for the recent Center Dinner-Dance. She then presented Mrs. Beatrice Schaeffer, chairman of the program which followed.

In introducing our guest speaker, Rabbi Mordecai H. Lewittes, Mrs. Schaeffer recalled that she had recently been privi-

leged to present the Rabbi with a plaque in recognition of his eighteen years of outstanding service to the Center and to the community. "Eighteen is a significant number," said Mrs. Schaeffer. "It means Chai-life — and in his association with the Center Rabbi Lewittes has indeed imbued the Center with a new spirit of life."

The book, "Blessed Is The Land," by Louis Zara, was the subject of Rabbi Lewittes' talk. It is the story of the life of Asher Levy, one of the twenty-three original Jewish settlers to arrive in what was then called Nieu Amsterdam. As Rabbi Lewittes reviewed the book, we learned that the rights that Asher Levy won were not only for the Jews but for the entire community because he fought for human rights. In the Rabbi's brilliant exposition of the book, a panorama of American history unfolded before us.

We were then introduced to the guest artist of the evening, Isaac Ostroik, concert violinist. Accompanied by Miss Shella Nan Markowe, he played several selections and thrilled us all by his brilliant performance. This program was truly one of the highlights of our very active season.

## Cheer Fund

The following contributions have been received for our Cheer Fund:

Dr. and Mrs. Moses Spatt, in honor of Mr. and Mrs. Louis Kotimsky's first grandchild; Mr. and Mrs. Alex Bernstein, in honor of a great-granddaughter; Mr. and Mrs. M. Robert Epstein, in honor of daughter Janet's induction into the Arista Society; Mr. and Mrs. Harry Green, in gratitude for their son's safe arrival in Guam with the armed forces; Dr. and Mrs. Samuel Elsberg, in honor of the arrival of their grandson, Elliott; Mr. and Mrs. Frank Schaeffer and Cantor and Mrs. Wm. Sauler, in memory of Mrs. Sholom Secunda's mother.

Mrs. Fanny Buchman, Chairman, will be glad to accept your donations to this Fund, which helps us "spread cheer" among the many needy organizations that appeal to us.

## Federation of Jewish Philanthropies

Mrs. A. David Benjamin, over-all chairman, and Mrs. Julius Kushner, chairman, remind us that there is now a telephone at the Center for all workers of the Federation Committee. Please keep the 'phone busy, calling your prospects so that our campaign for this most worthy organization can be more successful than ever before. In serving its 116 Agencies, Federation also serves *you*.

## Kiddush

A kiddush will be given to the Junior Congregation this Sabbath morning, January 28th by Mr. and Mrs. Philip Freedman in honor of the birth of their daughter. On February 4th the kiddush will be sponsored by Mr. and Mrs. Benjamin Markowe in honor of their daughter Shella Nan's betrothal.

## Gift Shop

A new project has been added to our long list of activities. A permanent gift shop, containing jewelry, books, and many other articles to beautify your home and for gift-giving, is now open in the lobby of the Center. It is under the supervision of Mrs. Lilian Lowenfeld. This venture was initiated to serve the members of the Center, but more important, to introduce them to the many objects of Jewish symbolic and traditional value which will enhance the beauty of our homes. Take advantage of this Gift Shop.

## United Jewish Appeal

The annual U.J.A. Rally will take place on Tuesday, February 14, 10:30 a.m., at the Sheraton-Astor Hotel. The program will include many prominent speakers as well as the stars of "Diary of Anne Frank," Joseph Schildkraut and Gusti Huber. There will be no solicitation of funds. By enrolling as a volunteer worker in this urgent campaign to aid our brethren in Israel, you too can secure tickets for this most inspiring event. Call Chairman Mrs. Rhea Zimmerman, at SL 6-5452, or Co-Chairman Mrs. Peggy Sonnenberg, PR 8-2457, for your tickets of admission to the Rally. Support the U.J.A. Campaign by attending this Rally.

## Women's League News

The annual Spring Conference of the Brooklyn Branch of Women's League will take place on Wednesday, February 8, at

the Shaare Torah Community Center, Albemarle Rd. and E. 21st St. It will highlight Jewish Education for Sisterhood Women. Dr. Evelyn Garfiel, prominent educator and psychologist, will be the guest speaker. Subscription for the Conference, beginning at 9 a.m. when coffee will be served; luncheon at 12:30, and the morning and afternoon sessions, is \$2.50. Call Mrs. Markowe at PR 2-1287 for your reservations.

#### Luncheon For the Harold Hammers

Our Executive Board Meeting, on December 8, "marked a distinct departure from our usual meetings," said our president, Mrs. Molly Markowe. That meeting was set aside as a special tribute to our Administrative Director, Mr. Harold Hammer, who resigned his post here to assume the directorship of the Chizuk Amuno Congregation in Baltimore, and to his wife, Shirley. After an inspiring prayer delivered by Mrs. Fanny Buchman, a delicious luncheon prepared by Mrs. Sadye Kurtzman and her committee, was served. Following the luncheon, Mrs. Markowe read a letter from the office staff of the Center, who were represented in full force.

Rabbi Kreitman, one of the honored guests at the luncheon, observed that the Center is proving to be a "training school" for many of our personnel, whose exceptional abilities are recognized by other congregations throughout the country, and that we can take justifiable pride in our staff.

Mrs. Beatrice Schaeffer recalled that both she and Mr. Hammer began their "college" careers together four years ago at this "institution of higher learning," the Brooklyn Jewish Center, he as assistant to the late beloved Joseph Goldberg, of blessed memory, and she as president of Sisterhood. In presenting a gift of sterling silver candlesticks, Sisterhood's gift to the Hammers, Mrs. Schaeffer expressed the hope that "in the glow of the candlelight you will often see reflected the faces of your many Center friends who love you and will miss you."

#### Advance Dates

A Gala Music Festival in celebration of Jewish Music Month will be held at the Center on Tuesday evening, February 21st. Preceding the Concert, an Induction Ceremony will take place for all members of Sisterhood who joined during the past year.

The Annual Torah Fund Luncheon

## YOUTH ACTIVITIES

**D**URING the past month, our club groups introduced a novel type of program called "paper bag dramatics." They spend many delightful hours in originating skits and playlets involving several unrelated objects. Mr. Herbert Levine, a member of the Young Married Group, introduced this idea and was personally on hand to assist the leaders and work with the youngsters. It is hoped that in due time a full scale dramatics project will evolve from these beginnings.

Our delegates to the National U.S.Y. Convention in Cleveland had the opportunity to report to their respective clubs. They summarized the proceedings at the numerous workshops, discussion groups and plenary sessions which they had attended. Above all, they impressed upon their club-mates the importance of living in a Jewish atmosphere and fulfilling with enthusiasm and spirit their responsibilities as Jewish youth.

Mr. Hyman Brickman, the Center's supervisor of youth activities, delivered a paper on programming at a special workshop of leaders at the convention. The United Synagogue Youth intends to publish his presentation.

On February 21, our teen-agers will participate in an inter-center sing at the East Midwood Jewish Center. Each competing group has selected a theme of its own choosing on a Jewish subject and has worked out the repertoire, scenery and staging. Mr. Sidney Gewirtz has joined our staff to direct this project. It is hoped that this will prepare the way for a permanent Jewish music project in our Youth Department.

will be held on Wednesday, March 14th, at the Center. A truly glamorous function is being planned. The Torah Fund Committee, consisting of Mrs. Sarah Kushner, "Chai Club" Chairman (for donors of \$18 and over), Mrs. Edna Krinsky, chairman, and co-chairmen Mrs. Esther Feit and Mrs. Luba Aminoff, are already working to make this affair more beautiful than ever. Subscription: \$6.11.

Purim arrives quite early this year, and so our clubs are already planning for the festivities. Through the coordination of the Youth Council, several special events are in the making, including a dance and a carnival. In terms of enjoyment and excitement, the festival this year will mean more than ever before to our youngsters.

#### Boys' Basketball News

The Senior and Junior basketball teams of the Brooklyn Jewish Center are in full swing. The boys are progressing and are exhibiting an improvement in their skills and team play. To date the Senior boys have won four and lost one. In their last game they overwhelmed their opponents by a score of 104-33; a record score. The Junior boys likewise have a good record, winning two, losing one.

The roster of the teams are as follows:

Senior boys: Artie Kaplan, Elihu Leifer, Joel Nisselman, Barry Heller, Marty Schwam, Bob Heller, Sandy Fenichel, Stan Fruchthandler, Jon Hirsch. Junior boys: Michael Blick, Alan Fishbein, Robert Crawford, Allen Rosenblum, Stan Wolfe, Richard Zeitz, Gary Wohl, Richard Moskowitz, John Moskowitz, Simon Milberg, Jerry Gold, Ernie Horowitz, Bruce Baron.

#### Library Open

The library, now in its new spacious quarters in the Lincoln Place building at the rear of the Center, is open for use. The schedule is: Monday, Tuesday, Thursday: 1:30 to 9:30 p.m.; Wednesday: 3:30 to 9:30 p.m.; Sunday 10 a.m. to 2 p.m. Members are invited to use these facilities. Dr. E. N. Rabinowitz will be glad to fulfill any of your needs.

#### Calendar of Events

Mon., Feb. 6: Sisterhood Executive Board Meeting—1:00 p.m.  
Wed., Feb. 8: Spring Conference of Brooklyn Branch, Women's League.  
Tues., Feb. 14: U.J.A. Rally at the Sheraton-Astor Hotel—10:30 a.m.  
Tues., Feb. 21: Gala Concert in Celebration of Jewish Music Month—8:30 p.m.



# FIRST DINNER-DANCE ALL-AROUND SUCCESS

An aura of excitement mingled with delight permeated our Center on the memorable evening of Sunday, December 11th, as the Center's first annual Dinner-Dance was launched. As a fitting prelude to this glamorous affair, the more than three hundred members and guests attending the Reception, were served cocktails and hors d'oeuvres especially "designed" for this occasion. Amid the flashing of light-bulbs by the photographers taking pictures to record this event for posterity, we danced to the sprightly tunes of the orchestra conducted by our own Marvin Blickstein.

And then the procession began — the "grand march" to the flower-bedecked auditorium, to participate in the "preliminary events"—the kindling and blessing of the Hanukkah lights, with Cantor William Sauler leading in the singing of the anthems; an inspiring Invocation delivered by Rabbi Benjamin Kreitman, and finally, a banquet that was the pinnacle of perfection.

In his brief introductory remarks, Mr. Harry Leventhal, chairman of the function, thanked the committee for its splendid cooperation and expressed his gratitude and appreciation to the hosts of men and women who all worked ceaselessly to "Serve Our Center Right" by bringing in ads for the beautiful Journal that was issued. Our genial chairman then introduced Dr. Moses Spatt, President of the Center, who declared that "the purposes of this function were three-fold: to provide an evening of sociability among our members; to pay tribute to our Honorary Presidents; and to raise the necessary funds to balance our budget so that we may continue to satisfy all the demands made upon us by the community." He then went on to extol the praises of our former presidents, all of whom brought renown and distinction to the Center.

In his greetings to us, our spiritual leader, Rabbi Israel Herbert Levinthal, expressed the hope that the spirit of good fellowship engendered at this affair would help to "kindle anew the holy flame that has been burning in this sanctuary for the last 36 years." "But," said Rabbi Levinthal, "we are only following an ancient precedent. When the very first syna-

gogue was dedicated the people conferred honor upon the 'Nesiyim,' the princes of each tribe, to show their appreciation to the leaders who inspired them. We too were blessed with wonderful 'Nesiyim,' our former presidents, and it is our privilege to honor them tonight."

As a "surprise" feature of the program, Rabbi Kreitman was again called upon. In his own inimitable, witty manner, he presented a gift from the Center to our Executive Director, Mr. Harold Hammer, who has since resigned his post here to assume the directorship of the Chizuk Amuno Congregation in Baltimore.

We were entertained by the singing of Mrs. Jack Shutz, one of our own members, who rendered a medley of international songs with great poignancy and charm, after which Mr. Leventhal introduced, in turn, our three guests of honor, Mr. Samuel Rottenberg, Mr. Isidor Fine, and Judge Emanuel Greenberg. Each reviewed the history of the Center during his administration and as they reminisced, we could not but realize how fortunate we were to have had these stalwart leaders, these titans of religious and philanthropic endeavors, who have helped make our Center a citadel of spiritual strength throughout the country.

That the affair was a financial as well as a social success was evidenced by the fact that over \$30,000 was raised in ads and in personal contributions. The spontaneity of the occasion brought forth a generous donation of \$5,000 from one of our members, Mr. Israel Rogosin, to enhance the many activities of the Center.

In closing, Chairman Harry Leventhal again thanked his committee, consisting of Mr. Reuben Frieman, Journal Chairman, Mr. Harry Blickstein, Publicity Chairman, Mrs. Frank Schaeffer, Chairman of "outside" organizations meeting at the Center, as well as the groups within the Center family, Mr. Frank Schaeffer, Chairman of Seating Arrangements, and our Administrative Staff, and expressed his sincere thanks to all the men and women who worked so ardently to make this function outstandingly successful. Special thanks were also extended to Mr. Louis Kotimsky, our caterer, and to Mr.

By BEATRICE SCHAEFFER

*Co-Chairman, Dinner-Journal Committee*

Henry Spitz for his generous donations which made the floral decor beautiful to behold.

The "formal" program concluded with a solemn but meaningful Benediction pronounced by Rabbi Mordecai H. Lewittes, after which dancing continued far into the night.

We would be remiss indeed, if we did not take this moment to express our gratitude and thanks to the one person who made this affair successful — our chairman, Mr. Harry Leventhal. His was an herculean task. He performed it nobly and well. We salute him for his vision, his courage, and his genuine spirit of dedication to our beloved Center.

This was a gay, glamorous and gala function; an occasion for the renewal of friendships; for the reunion of "old" and new members, and a forerunner, we hope, of annual get-togethers. It was an evening that will long be remembered in the annals of the history of the Brooklyn Jewish Center.

## YOUNG MARRIED GROUP

THE meetings of the Young Married Group are held regularly on the second and fourth Wednesdays of each month. We urge all younger married members of the Center to attend our meetings and to participate more fully in our activities.

Members will shortly receive a letter from the group, and we urge that you send us a positive reply indicative of your interest.

Your suggestions and criticisms are welcome at all times because they help us to plan the type of meeting that will have the greatest appeal.

If you want to make new friends and learn more about the "young marrieds" in this community, our group is ready and willing to help you.

*Contribute to*

# U. J. A.

Brooklyn Jewish Center Review

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*(Continued from page 16)*

tion—from Greece, the Levant, and Italy. In the fifteenth and sixteenth centuries, Spanish migrants added to the numbers. There are thus layers of divergent cultures among the Jews of this island—Greek synagogues; Greek names such as Moustaki and Naxon; Spanish infiltrations and customs; Italic dialects. Each national group has its own synagogue and preserves its own antique body of mores.

In Rhodes—the mediaeval headquarters of the crusading Knights—Jews were crowded into a labyrinth of cube-shaped houses, next to the Turkish quarters. Their traditions run back to the second century before the Christian era. Their history, too, is closely knit with that of the secular history of the island. During the Crusades, under the Knights Hospitallers, the Jews were exiled. Benjamin de Tudela mentions the Rhodian community as flourishing, numbering some 500.

In 1937 the French Colonial Minister Marius Moutet suggested Madagascar as a settlement for victims of racial and political persecution by the Nazis. In the seventeenth century a French traveler—Flacourt—wrote of Jewish habitation on the island. The community—Zaffe-Hibraham—which means the race of Abraham—practiced circumcision, celebrated the Sabbath, sacrificed cows, bulls, goats; knew, traditionally, that they had settled before the Babylonian captivity or that they were the descendants of those who remained in Egypt after the Exodus. Common names among them were Isaac, Joseph, Noah, Jacob. They knew of those names as belonging to the patriarchs; they had not heard of Jesus. Now radical and historical links with ancient Jewry have become blurred and weak.

Even in the islands of the Western Hemisphere the Jews sent their quotas, driven either by commercial enterprise or—as in the case of the Inquisition's victims—by forced migration. There are Jews consequently in Cuba, in Haiti, even in the obscure islands of the Caribbean.

In the Dutch West Indies is the island of Curacao, known for its thriving port of Willemstad. Sun-dried, the town still retains its Dutch flavor in steel-gabled houses, dormer windows, and general old-world air. The official language—Papiamentu—is a mixture of Dutch, Indian,

English, Spanish, and Portuguese. There is considerable Jewish commerce here. Until the Nazis swarmed into Holland, orange skins were sent to that country to flavor the Curacao liqueur. Among the oldest and most prominent members of the Willemstad community—there is a population of about four hundred—are the Maduros, the Jewish banking family of Portuguese descent.

Martinique—in the French West Indies—had, early in the seventeenth century,

a colony of Dutch Jews. Repeated attempts were made, during that century, by the Jesuits, to drive them from Martinique and the smaller contiguous islands; but unsuccessfully. Toward the close of the century, however, Jews were expelled from the island. In the 18th century a return was permitted to the Jews. A French Jew of Bordeaux—which had commercial relations with the West Indies—a certain David Gradis, established a business branch at St. Pierre, in 1722.

## THE GRANDMOTHER

*(Continued from page 15)*

Doris comforted her. "My beautiful mama. You took such good care of us, you worked so hard, you lived through so much heartache. Now you come to us on the train with a tag on you like a piece of baggage."

Ellen's father saw her in the kitchen through the screen door and came in. He took Ellen's arm. "Well, how do you like the new grandmother?"

Her lip quivered. "I don't know," she blurted out. "I don't know."

How could she tell him about her dreadful, empty feeling, the wound of seeing how ugly and strange her grandmother was, unlike anyone she had ever known.

Her father patted her on the shoulder and was silent. Ellen wriggled away. She went into the dining room where her mother was now setting the table for coffee.

Was the grandmother alone? She wanted to look again.

She slipped into the living room. It was empty but for the grandmother. She sat where Ellen had seen her before and looked exactly the same except that she was staring passively out of the window. In her Aunt Anna's deep velvet chair, she was colorless and small, like a frightened brown bird. When Ellen came in, she turned slowly to her.

Ellen moved closer. Shyly she studied her again. She found nothing new, only the same, odd mustiness, the apron still around the waist and the gnarled, featureless face covered with wrinkles.

The grandmother spoke. "Which one are you? Whose child are you?"

Ellen gasped with misery—her grand-

mother didn't even remember her and she had anticipated a kindly, lively grandmother, a pink and white, tender grandmother. Again she had to try to keep from crying.

She looked again at her grandmother. She hadn't moved. The old woman said even more faintly, "I do not see very well. My memory is ruined. Whose are you?"

Ellen burst out crying. She fell on her knees and put her head in the musty, aproned lap. "I am Ada's child, grandmother," she said haltingly in the tongue of her mother, which she did not know very well. The dry old hand patted her head.

Again she seemed to hear her father say last night, "War, revolution, hunger, and persecution." Her grandmother had been destroyed even though she had escaped the gas chambers. Ellen grieved for her.

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DANIELS, SOL B.: Married; Res.: 131 E. 93rd St.; Bus.: Teacher, P.S. 50.

ENDLICH, JOHN: Single; Res.: 1045 St. Johns Pl.; *Proposed by* Abraham Seril.

FEINGOLD, MISS BEATRICE: Res.: 615 Ocean Ave.; *Proposed by* Harold Bleckner, W. Walter.

FISHER, SAMUEL: Married; Res.: 990 President St.; Bus.: Super Market, 822 Franklin Ave.; *Proposed by* Jacob Krohn.

GOLDBAUM, SHELDON: Single; Res.: 1562 Ocean Ave.; Bus.: Insurance, 15 Park Row.

KELMAN, DR. JEROME: Married; Res.: 522 Eastern Pkwy.; Bus.: Dentist; *Proposed by* Harold and Gerald Jacobs.

KLEIN, MISS ROSLYN: Res.: 253 E. 51st St.

SCHERTZ, LEON: Single; Res.: 1422 E. 3rd St.; Bus.: Sales Manager, Macy's Parkchester; *Proposed by* Irene Friedstein.

SEISER, MISS LENORE: Res.: 1961 E. 17th St.

SHAPIRO, JERRY: Single; Res.: 1225 Eastern Pkwy.

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### Additional Applications:

HIRSHON, MISS HARRIET: Res.: 514 East 51st St.; *Proposed by* Harold Kalb, Michael J. Rosenfeld.

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WOLPERT, BERNARD: Married; Res.: 427 Sterling St.; Bus.: C. P. A.; 110 West 42nd St.

FRANK SCHAEFFER,

*Chairman, Membership Committee.*

### To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date well in advance.

The following recommendations were accepted by the Board of Trustees and went into effect on January 1, 1955:

"Be it resolved that after January 1,

1955, no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956, two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

### In Memoriam

We announce with mournful sorrow the demise of

### Louis Blankstein

of 762 St. Marks Avenue, one of our earliest members on January 17, 1956.

The Brooklyn Jewish Center extends heartfelt condolences to the bereaved family and relatives.

### Correction in Annual 1955-56 Diary

The 7th and 8th day of the Passover Holiday will be celebrated on Monday and Tuesday, April 2nd and 3rd, instead of as listed April 1st and 2nd. Yizkor will be recited on April 3rd.

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# *Brooklyn Jewish Center Review*

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### MAURICE SAMUEL

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#### *Subject*

"THE WORLD OF  
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WEDNESDAY, FEBRUARY 29  
8:30 P.M.

Admission—Free to members; 40¢ to non-members.



## Fourth and Final Series Lecture

### "ETHICS OF JUDAISM"

WEDNESDAY, MARCH 7th  
8:30 P.M.

By DR. BERNARD HELLER  
Professor of Ethics at Hebrew Union College, J.I.R.

#### *Subject*

"JEWISH ETHICS IN  
CONTEMPORARY SITUATIONS"

Admission—Free to members and students of  
the Institute; 50¢ to all others.

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"CREATING A CLIMATE FOR  
JEWISH LIVING"

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MRS. LAWRENCE MEYER  
MRS. ABRAHAM MELTZER  
MRS. HERMAN SOLOWAY

#### *Moderator*

MRS. BENJAMIN MARKOWE

#### *Responsive Readings*

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# Brooklyn Jewish Center Review

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No. 25

## ANTI-SEMITISM AND JEWISH SELF-UNDERSTANDING

**O**NCE again we return at the festival of Purim to the perennial enigma of human relations—anti-Semitism. Try as we may this phenomenon defies ordinary, factual definition and interpretation. Its intensity and almost universal prevalence point to a deeper structure and a mysterious configuration of meaning buried beneath the cover of consciousness. Viewed from the surface, Haman does seem to lay before the king some cogent reasons for his turning against the Jews: "There is a certain people, scattered abroad and dispersed among the peoples in all the provinces of your kingdom, their laws are different from those of every other people, and they do not keep the king's laws, so that it is not for the king's profit to tolerate them." Obviously, these by now oft-repeated accusations of Haman are but a facade. If we read the Megillah with a little imagination, Haman is seen to be speaking these terrible words of denunciation with tongue in cheek. Certainly there were in the vast Empire of Ahasuerus (note that the author makes sure we grasp its vastness), stretching from India even to Ethiopia, and embracing a hundred and twenty-seven provinces, races and nations that had even stranger and more exotic customs than the Jews and were even of less value for the king to tolerate. As the plot in the early chapters of the Megillah unfolds, the suspicion grows that Haman had stored up a great subterranean reservoir of hatred against the Jews even before Mordecai refused to bow before him.

What is the source and meaning of this hatred? In the Apocryphal additions to the book of Esther, published elsewhere

in this issue, Mordecai is described as offering up in his time of trouble a beautiful and touching prayer to the Almighty. In the course of this prayer he gives a contrite explanation for his refusal to give obeisance to Haman: "You know, Lord, that it is not in insolence or arrogance or vainglory that I did this, and refused to bow down to this proud Haman, for I would have been willing to kiss the soles of his feet, to save Israel. *But I did it so as not to set the glory of man above the glory of God, and I will bow down to no one but you, my Lord.*" In these touching words there is a startling clue to the source of Haman's hatred for the Jew. The Jew was a constant challenge to Haman's desire for self-glorification. Man's self-glorification is upset by the Jew's insistence that only God may be glorified.

The Sages of the Talmud sought to point up this same meaning in the Purim story by enjoining the reading on the Sabbath preceding Purim that section in the Torah which tells the story of the Amalekite assault against the weary Hebrews in the desert of Sinai. The Hebrews were not attacked by the Amalekites because they were different or disloyal or had peculiar customs. In outward appearances or circumstances the children of Israel were indistinguishable from the Amalekites. The reason for the inordinate cruelty of this Bedouin tribe against the Jews was that Amalek "Lo Yoreh Elohim"—did not fear God. The late Prof. Umberto Casutto in his inspired commentary on the book of Exodus notes the use of the word "Elohim" in this passage for the name of God; Elohim

connoting in the Pentateuch the universal character of the Godhood—the God of all nations and tribes. "Lo Yoreh Elohim" is the root reason for anti-Semitism, the rest of the reasons are but concealing excuses and facades. The Jew for the anti-Semite is the earthly representation of the Divine and the Divine will. The anti-Semite cannot build a tower, climb into the Heavens and do battle with the God who constrains him to do His will. Instead he turns against history's vicar of God, his neighbor, the Jew.

The science of psychoanalysis, that branch of psychology which probes beneath the deceptive layers of consciousness, has in the last few decades made much progress in uncovering the hidden springs of anti-Semitism. The psychoanalyst has come close to corroborating the insight of the Megillah, the Apocrypha and the Talmud that the Jew in his relation to the non-Jew serves as a symbol of the spirit of God. The very existence of the Jew, even without his professing any faith, ignites within the soul of the anti-Semite a consuming antagonism.

The hidden and concealed structure of hatred within the psyche of the anti-Semite is an intimation of the meaning and purpose of being a Jew. The anti-Semite is the unhappy possessor of a demoniac intuition of the role of the Jew set by God as He manifests Himself in history.

May we Jews come to understand our unique position in the human psyche and may we come to appreciate the role we have played and are destined to play in the spiritualization of Mankind.

DR. BENJAMIN KREITMAN.

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# "JUST BETWEEN OURSELVES"

"בנינו לבד שלנו"

*An Intimate Chat Between Rabbi and Reader*

## THIS HAPPENED IN OUR BELOVED LAND

I AM writing these lines with pain in my heart. I do not know how the tragic incident will conclude by the time this column appears in print. But I have just read the shameful story in the newspaper, the story of how a mob attacked a lonely Negro young woman, Autherine J. Lucy, when she was on her way to the Alabama State Univ., where she is entitled to be a student. I listened to the television news commentator and saw the pictures of the horrible scenes—the howling mob of the “superior” white race proving their “superiority” by displaying the passions of wild beasts in their endeavor to attack a girl because of the crime of having been created by God with black skin.

And all this happened in our beloved America, the land of the brave and the free, in this enlightened twentieth century. What bravery these southern gentlemen displayed and what appreciation of the meaning of American freedom! We have often heard of southern chivalry. What a remarkable example of chivalry these ruffians showed to this young woman who aspired to nothing more than an education! And it happened, too, at the very time we Americans are asked to observe Brotherhood Week. What a travesty this incident is on the progress we have made in teaching the concept of human brotherhood!

And what particularly saddens one is the way the trustees of the University yielded to the mob. Instead of taking the stand that the University would obey the mandate of the law and continue to permit this young woman to attend her classes, the trustees surrendered to mob rule, and thus gave encouragement to rioters if the law should once again demand Miss Lucy's readmission.

We are told that the mobsters were not the University students but city workers, though there is room for doubt as to the truth of this statement, for many of the rioters—as the television screen revealed—wore the college name on their sweaters. But even if true, where were

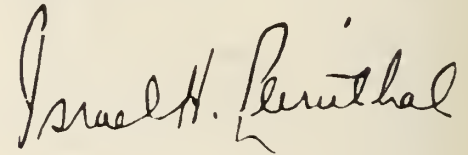
the thousands of the college students when they heard the verdict of the trustees? Why didn't they rise in protest and refuse to enter the classes so long as this act of injustice was in force? Where was the faculty, the men of learning and culture—why did they not take a manly stand and refuse to teach unless the young woman was permitted to continue her studies? It is a tragic commentary on the whole content of our educational program and of our influence.

We are engaged in a battle against communism and communists. I am sure that the passion of these mobsters would be aroused to boiling point if a communist were discovered in their community. Yet what aid and comfort their act gave to the communists—not only in Russia and her satellites, but to the communists throughout the world—in spreading their doctrines and their influence among the vast millions of colored people in Asia and in Africa! That this is a single instance, and that it does not typify the true America, does not matter. The action will be dramatized to symbolize America's attitude toward the Negro, and that will be enough to alienate all the people in Asia and Africa whom we are trying so hard to win over to the side of democracy.

These mobsters certainly must go to church, and ruffians that they are, they must nevertheless have received at least an elementary school education. But evidently there is something wrong both with religion and our educational system that neither could succeed in removing the beast in man.

*Time* magazine recently reported an interview with Thomas J. Watson, the founder of International Business Machines. He gave a rosy picture of America today. He said: “More churches are being built now, every day, than ever before. Education is increasing. Those are the important things.” I am afraid he is mistaken. The number of churches is not the important thing, nor the number of students receiving education.

What is important is what the churches—and synagogues, too—teach; what is important is the kind of education that is offered. When religion will teach that love of God demands love of our fellow-man, when American education will teach the true meaning of democracy and human freedom, then we can hope that such incidents as the one we saw in Alabama will become a thing of the past, to be recalled with the memories of the cruelties, the hatreds and barbarities of the dark middle ages.



## ISRAEL'S TOP BEST-SELLER IS THE BIBLE

THE Bible continues to be Israel's No. 1 “best-seller.” A report on book publishing in Israel, issued by the Public Information Office recently, states that more than 1,000 titles were published by Israel firms during 5715 (September 1954–September, 1955)—this represents a five-percent increase over the previous year. Of all books published, about 75% are original Hebrew works and 25% translations.

The Hebrew book market is largely limited by the fact that the total population of Israel is a little over one and three-quarters million people—more than half of whom have come to the country during the past few years.

An average novel sells between 2,000 and 2,500 copies, and the sale of 6,000 copies classifies the book as a “best seller.” Some books, however, are sold in as many as 15,000-18,000 copies. The Hebrew Encyclopedia, now being published, has about 40,000 subscribers. Hebrew classics, such as the works of Ch. N. Bialik, Tschernihovsky and others, have reached many editions totalling tens of thousands of copies.

The average sales figures do not reflect the total extent of Hebrew reading in the country, as the use of public and circulating libraries is very common. Furthermore, the acquisition of a book by a collective settlement usually implies its reading by a large number of members in the community.



THE Communist Party of Israel occupies six seats in the Knesset, five percent of the total membership. Of these, four are Jews and two Arabs. Here the Arabs were wronged. Undoubtedly they did not get their due. The Arab minority of Israel, incited by communist agitators who appeared before the electorate as the most devoted defenders of their cause, certainly contributed to the communist list many more votes than would seem to appear from the two seats they obtained. The Arabs deserve at least fifty percent of the communist seats in the Knesset. One need not, however, jump to the conclusion that the Jews have just taken over control of the Party as if it were their own sole property. Such things do not happen among communists. The real "boss" does not reside in Israel. His orders are received from elsewhere. He decides who and how many will go to Parliament, just as he knows who supplies the votes to the communist list. It was a matter of policy to create the *impression* that communism had struck roots within the Jewish community as well; hence the decision to give Jewish representatives more seats in the Knesset. For the same reason the *official* secretary of the Party is the Jew, Mikunis, who was preceded by another Jew, Wilner. Yet the *real* leader of the C.P.I. is the Arab representative Tufik Tubi. The Cominform trusts Arabs more than Jews. The trusted man of Moscow is the Arab member of the Knesset. Even though the "converted is worse than the gentile," as the Jewish saying goes, and the Jewish communists go out of their way to please the Kremlin, the communist leadership still hesitates to trust them implicitly for fear that some subconscious urge may stir up anew within their hearts and drive them into "deviational" paths. Even a clever man like Moshe Sneh could make a mistake and slip up when speaking on the subject of the "Defense Fund"; an old spark, apparently subdued, had taken possession of him even though only for a brief moment. The Arab could never make such a mistake. No Arab can be guilty of sympathy for the Jewish people, whether he be a conservative or a communist. An Arab will always remain an Arab. Therefore, it is Tufik Tubi who has always been the trusted man of Moscow.

## *A Correspondent in Israel Reports on a Weakened "Fraction"*

### THE COMMUNISTS IN THE KNESSETH

By AIZIK REMBA

Unlike him is Emil Habibi. The spokesmen of the C.P.I. need not be talented persons. Anyone is capable of repeating parrot-like what he is told to say. Nevertheless, wisdom is a helpful adjunct. Even obstructionist moves at the right time and in the right form require some thought. Tufik Tubi is certainly superior to his friend, the second Arab member of his fraction in the Knesset.

In the past the communist fraction had a fine time in the Knesset. Its members were frequently in the "news," provoking scandals and speaking in tones that created anger and consternation. Unable to contain themselves, other members responded with loud shouts of contempt and protest. The communists were very pleased with this result. After all, their main task was to draw attention. This was proof to their overlords in the Kremlin that their "boys" in Israel were doing their job faithfully. For their peculiar demagogic ends, it was profitable for them to appear in public as martyrs and a persecuted group, obstructed on every turn, impeded and thwarted, "by orders of the American imperialists," in their attempt to raise the voice of "the peace movement" from the platform of the Knesset. Consequently they made superhuman efforts to provoke the Knesset presidency and members.

However, a few years of experience have taught the Israeli parliament its lesson. All have now come to the conclusion that the best way to deal with the communists is to ignore their statements. Let them talk to their hearts' content. The only effective weapon against them is that of ridicule and wit, and it is to the credit of the chairman of the Knesset that he uses that weapon with great skill. It was not in vain that Moshe Sneh remarked a few days ago that he had no respect for such a chairman. Naturally, a chairman who can kill a communist speech with a mere sarcastic remark does not deserve the respect of the communists.

Presently, members tend to go to the Knesset restaurant whenever a communist speaker mounts the platform. This is done without any prior arrangement. It is simply the reaction of the disgust the people feel for those who repeat on countless occasions the same words and tactics.

It is also true that the communists are no longer interesting. Even their better speakers cannot offer anything that is startling. For the past few years there was nothing new in their speeches or slogans, merely mediocrity causing boredom. If you have once heard a communist speech, you may safely anticipate the second and the third talk without fear of erring. I am ready to pawn everything I possess if anyone will find a C.P.I. speech that does not contain that profuse and threshed-out verbiage concerning the Israeli government being a tool in the hands of "Western imperialists," and concerning the peace-loving Soviet Union.

When it became known that Moshe Sneh had gone all the way downhill and joined the Communist Party of Israel, there was for a while some confusion in certain Zionist circles. Zionist leaders who knew him when he was a member of the executive of the Jewish Agency, and even head of the Haganah, were shocked, fearing that he might pull away with him large masses of followers and poison many souls with the venom of communism. The fears soon proved baseless. I believe he himself was bitterly disappointed when he realized how insignificant was his influence over the population. The Communist Party, which had placed great hopes on him, was even more disappointed. Watching Sneh in the midst of his new fraction, one cannot help but feel pity and sorrow for this talented man who has himself hastened his end.

There is pity in our hearts. But there  
(Continued on page 21)

# A POET IN CONFLICT

By ALFRED WERNER

**N**O ONE would laugh louder than the poet Heinrich Heine to hear the disputes still raging about him, a century after his death. His unmatched sense of irony would have been gratified by the contradictory opinions. Some maintain that he was a blackguard—and there are enough passages in his writings that reveal him full of spite and vengeance, and pitifully devoid of compassion. But his defenders claim that he was vindictive only when provoked, and especially sensitive to anti-Semitic remarks; that he could be loyal and generous. An explanation of the discrepancies was made by a close friend of Heine's who early noted in the young poet a curious tendency to hide his intrinsic goodness and nobility: "He is one of the best-hearted and most faithful persons I have ever known, but he acts as though ashamed of his affability, and shows himself in the worst possible light."

Was Heine a man sympathetic to the hardships of a people or was he, who quietly pocketed a pension granted him by a reactionary French king, an opportunist, given to changing the tune of his lyre whenever expedient? Was he essentially a poet whose vast journalistic output consisted of potboilers necessary to keep him, improvident and extravagant as he was, out of financial disaster, or was he primarily a skillful journalist who, in rare moments of inspiration, wrote a few immortal ditties?

Many books have been written on Heine, but none are bold enough to claim the final answer to these, and similar, questions. Neither can we possibly hope to answer here the question whether Heine, all incriminating evidence to the contrary, remained loyal to his fellow-Jews and Judaism. But an effort can be made to show that Heine, like every other great man, strove for the truth, was plagued by doubts, and often contradicted himself—not, as his enemies claimed, because he lacked convictions, but because a human being changes constantly. The cocky Heine of twenty-five, sure of himself and boldened by his early success, was not the same Heine as the

## AN APPRAISAL OF HEINRICH HEINE AS A JEW 100 YEARS AFTER HIS DEATH

*Heine at 30  
A drawing  
by Ludwig Grimm*



suffering man of fifty-five waiting for death to end his pain yet stubbornly clinging to life and eagerly anticipating the visits of beautiful and witty women paying their homage to the world-famous invalid.

I shall let Heine speak in his own words wherever possible, for the evidence that is of the greatest weight is not what others have thought of him but what he has left us as his literary testament.

Born in Duesseldorf on the Rhine in 1797, Harry—who later adopted the more German "Heinrich"—grew up in an orthodox home. Of the parents, the father, a simple and not very successful businessman, was more pious than the mother, who was, as one would say today, an "assimilationist" and exerted a considerable influence over her children. Hence, Heine's spiritual conflict began in childhood. As he once put it: "The latest developments can be explained by the earliest beginnings." Harry was sent

to the *cheder*, but from there to a secondary school run by Franciscan fathers. It did not take him long to learn to interpret the strict letter of the Commandments in such a way that he might, without guilt feelings, satisfy his own desires. When, one Saturday, a playmate reproached him for plucking grapes from a vine, he answered with a sophistry foreshadowing the celebrated wit of Paris: "It is true that I may not pick them with my hands, but the law does not forbid us to bite them off with our teeth and eat them."

In a similar way he tried to explain away his conversion to Protestantism at the age of twenty-seven. He had to submit to baptism because the University of Goettingen did not confer degrees on non-Christians, and he, Heine, needed the Doctor of Law degree to qualify as a university professor or civil servant. "If the law had permitted the stealing of silver spoons, I should have never become



baptized," he wrote to a friend. "From my way of thinking you can see that baptism doesn't really matter much to me. . . . It only would make me dedicate myself all the more to the struggle for the rights of my Jewish brethren. . . ."

Heine and thousands of other 19th century Jews who embraced Christianity without belief in the tenets of Catholicism or Protestantism were the victims of a society that demanded baptismal certificates from those who wished to be admitted to inner circles without caring whether their conversion was based on a true acceptance of the Christian religion. Neither side acted in good faith. The famous Semitic scholar, Daniel Abramovich Chwolson, gave the classic answer when he was asked whether he had joined the Russian Orthodox Church out of conviction: "Yes, I did so out of conviction—the conviction that it was preferable to become a professor at the University of St. Petersburg than to remain a *melamed* in Vilna."

It cannot be said that, prior to his conversion, Heine had not made an effort to align himself firmly and wholeheartedly with the Jewish cause. While studying in Berlin, he joined the *Verein fuer Kultur und Wissenschaft des Judentums*, a Jewish cultural and scholastic organization. He was one of the most active members of the group, devoting several hours a week to instructing impecunious Jewish boys in a school established by the *Verein*, contributing to the magazine issued by the organization, and taking part in its discussions. But the *Verein* ceased to exist after a few years. It needed money, and the rich Jews refused to help. In a devastating final report, the President of the *Verein* summed up the attitude of the Berlin Jews:

"The only link which unites the Jews is that of fear; the only higher interest for which they are willing to part with some portion of their worldly goods is that of charity."

It was not impossible to succeed in 19th century Germany outside the field of commerce (which Heine loathed) and yet to remain a professing Jew, but it required courage and patience, and Heine had neither. There was, for instance, Gabriel Riesser, who could become neither a lecturer at Heidelberg nor a lawyer at

Hamburg because he refused to abandon his faith, and who for many years fought for the emancipation of his brethren. He lived to see his efforts bear fruit, and towards the end of his life he was appointed a judge of the Supreme Court of Hamburg, thus becoming the first Jewish judge in Germany.

Heine was impatient and weak. He confessed: "I have not the strength to hear myself called 'dirty Jew.'" He discussed the possibility of a conversion with

## "THE LORELEI"

*London und St. James*

*Ich weiss nicht was soll es bedeuten  
Dass ich so trübselig bin;  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren.*

*Die Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren.*

*Die Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren.*

*Die Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren.*

*Die Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren.*

*Die Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren,  
Der Lorelei hat mich verloren.*

Manuscript of one of Heine's most popular poems, "The Lorelei." The opening line reads: "Ich weiss nicht was soll es bedeuten . . ."

his family—oddly, even his old father, pious Samson Heine, was not shocked by the idea: "None of the family are against it," Heine wrote, "except myself."

To his great disappointment, the baptism was of little help. For several years he kept hoping for a suitable position in Germany, until he wearied of life in a country whose intellectuals constituted the most reactionary element. What Heine recognized in the 1820's many German Jews and liberals refused to see

in the 1920's, namely, that the universities were breeding-grounds of a chauvinism designed to wipe out all achievements of our Judaeo-Christian civilization: Heine wrote:

"In a certain tavern in Goettingen I had the opportunity of admiring the precision with which my friends, the 'ancient Teutons,' prepared the lists of those who would be proscribed by them as soon as they arrived in power. Anyone who was descended, even seven generations back, from a Frenchman, a Jew, or a Slav was condemned to exile. Anybody who had ever written anything against Jahn (the leader of German chauvinism) or the absurdities of the 'Ancient Teutons' themselves might expect the death penalty, carried out, of course, with the axe, and not by that French invention, the guillotine. . . . The patriotism of the German . . . makes his heart shrink like the leather in the cold, until he loathes all that is foreign, until he abandons all claim to be a citizen of the world or even a European, and desires only to be a German, narrow and limited."

Disappointed in his fellow-Jews who were so shockingly lacking higher cultural interests, and disgusted by the Germans who, to amuse themselves, would stage a little pogrom now and then, Heine decided to emigrate. As a son of the Rhineland, he had cultural links with the French, and as a youth he had greatly admired Napoleon whose armies, wherever they went, had razed the walls of the ghettos. Hence, it was not astonishing that his eyes looked westward, beyond the Rhine—and when the news of a revolution that had unseated the reactionary Bourbon king reached him, Heine was jubilant. In 1831, when he left Germany to spend the rest of his life in France, he was already well-known as an author, and it was neither lack of success nor financial troubles that impelled him to leave Germany. A desire to bury his past, to end his associations with both Germans and Jews, drew him to France. He expressed this so:

"Liberty is the new religion, the religion of our day. . . . The French are the chosen people of that religion, for in their tongue are written its first gospels and its first dogma; Paris is the new Jerusalem, and the Rhine is the Jordan

which separates the holy land of liberty from the country of the Philistines."

In France Heine was to spend many happy years, until that day in 1848 when the end results of an undiagnosed and untreated syphilis forced him into the mattress grave which, for eight long years of agony, he was not to leave. But when Heine arrived in Paris that day was still far away, and he was still young, extremely handsome, and rather healthy. It was in Paris that he wrote: "If anyone asks you how I feel here, say that I am like a fish in water, or rather, say that if a fish in the sea were asked how it felt, it would answer: 'Like Heine in Paris.'" It was also there that Heine, whom his admirers called the "German Apollo," became an advocate of a hedonistic philosophy, Saint-Simonism, which was opposed to Christianity and, hence, to Judaism as well. The followers of Count de Saint-Simon directed their dogma of the "Emancipation of the Flesh" against the Church's dogma of asceticism. But they were also social reformers.

In his writings, Heine made the most of an alleged conflict between the followers of both Christianity and Judaism, whom he called "Nazarenes," and the "Hellenists," for whom pleasure was the highest goal—in other words, between "those of an ascetic, iconoclastic, spiritual tendency opposed to those who are greedy for life, sane and realist." It was in Paris that Heine, the friend of Marx and Lassalle, became convinced that religion was no longer needed: "Religion has hitherto served a useful purpose," he wrote to a friend, "for the majority of mankind was forced to live in misery, and needed the consolation of the idea of a God who would make amends. But now . . . the development of industry and economics makes it possible for the material burden to be lifted from man's shoulders and opens the possibility of happiness for all in this world."

One day in the spring of 1848 Heine went out for a stroll along the beloved boulevards of Paris. Already a sick man, he was still able to drag himself along on his cane and he enjoyed the sunshine, the fragrance of the blossoming trees, and the laughter of women. Suddenly he and other peaceful strollers were pushed aside by wild, revolutionary crowds shouting

savage slogans and singing the "Marseillaise." More repelled than frightened, Heine struggled through the mob until he reached the Louvre, deserted during those historical hours. When he stopped for breath, he found that he was standing before the statue of the Venus of Milo. Powerfully moved at the sight of her beauty, the poet collapsed before her:

"At her feet I lay for a long time and wept so as to move a stone to pity, and the blessed Goddess of Beauty, the Dear Lady of Milo, looked down on me with mingled compassion and desolation, seeming to say: 'Dost thou not see that I have no arms, and therefore cannot help thee?'"

Heine was carried home and put to bed. Physicians were called in, but they could not help him much. Now he needed what, in an earlier, carefree moment, he had dismissed as "the consolation of the idea of a God." The Venus of Milo was unable to help him—could, perhaps, the God of Israel do so? Dictating a letter to one of his brothers, he declared: "During my nights of agony I compose beautiful prayers, which I do not dictate." Then he added in his own hand so that his secretary would not know of it: "Prayers which are all made to the God of our fathers." (Heine had had the strange habit of concealing his Judaism, even from his own wife, who did not know that he was a Jew.)

Some of the most moving prose, and undying poems were produced during Heine's last eight years, the years of unceasing torture. "I never used to care much for Moses," he admitted with a solemnity puzzling to those accustomed to Heine's usual ironic style: "I did not realize that Moses was . . . a great artist and possessed the true artistic spirit despite his attacks on art. . . . Instead of creating structures of brick and granite, Moses wanted to build human pyramids and obelisks. He took a poor tribe of shepherds and made them over into a nation able to survive the centuries, a great, eternal, holy nation . . . I see now that the Greeks were merely handsome youths, while the Jews were, and still are, grown men, mighty, indomitable men, despite eighteen centuries of persecution and misery. I have learned to rate them at their true value. If it weren't a crazy contradiction for a fighter for

the cause of revolution and democratic principles, this writer might well be proud that his ancestors were members of the house of Israel, that he is a descendant of those martyrs who have given to the world a God and a new morality and who fought and suffered on all battlefields of the mind."

But it would be erroneous to assume that such utterances indicate that Heine was a real penitent, a *Baal Teshuvah*. Despite his pre-occupation with the Bible in the last years of his life, he remained, basically, a free-thinker and a cosmopolitan. In his mid-years he had written, upon learning that a Jewish hospital had been installed in Hamburg, that the patients therein were,

"Burdened forever by the threefold evil:

Poverty, and pain, and Judaism.

And of the three the last is most malignant,

An old disease, a sort of family ailment . . .

Will Time, perhaps, the one compassionate goddess,

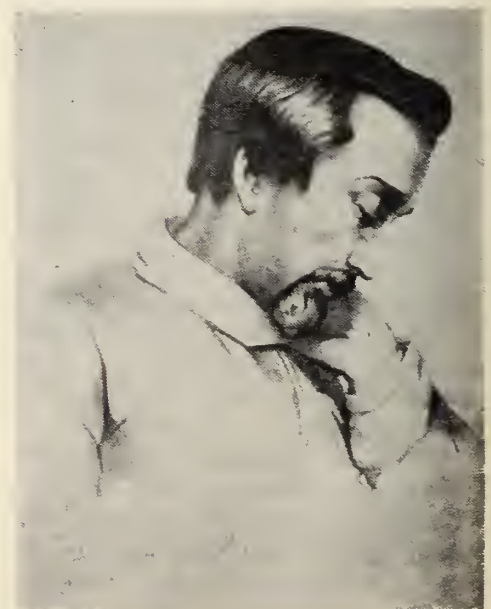
Root out this dark inheritance, which father

Transmits to son? Will some remote descendant

Be cleansed of it, be really whole and happy?"

To his end, Heine remained a hedonist,

(Continued on page 23)



Heine at 54, an invalid on his "mattress grave."



SINCLAIR LEWIS made use of more Jewish characters in his writings than has any other important American man of letters, and in his "Arrowsmith" he presented a most gallant Jewish type.

In a letter to Joseph L. Baron, editor of "Candles in the Night," Mr. Lewis wrote: "I think my own chief contribution to Jews in fiction is the character of *Max Gottlieb* who appears in "Arrowsmith" as something like a God."

At the Nobel Prize-winner's suggestion, the "Gottlieb" material was constructed as a sketch for Dr. Baron's anthology.

What was Sinclair Lewis' attitude to the Jew and his problems? It is a matter of record that, generally speaking, Lewis personally took little part in American political and social life. What he had to contribute to the cause of progress and liberalism he contributed through his literary works. In fact, he seems to have recognized and confessed this detachment. Thus Anne Vickers "felt that she ought to be devoting herself to worrying about the dispossessed Jews in Germany and Poland, to show herself a right-thinking liberal by hourly agonizing." There is good reason to believe that Anne Vickers spoke for the author himself in this instance.

He did have a wholesome respect for at least the literary power of the Bible. His favorite heroine turns for inspiration to the Book of Psalms.

That Nazism and Fascism distressed him greatly is apparent from the fact that he wrote "It Can't Happen Here." The book presents a grim picture of a potentially ominous manifestation in American life. Lewis sounded a warning to his generation lest it yield to demagoguery and bigotry with the inevitably resultant demoralization of our American civilization.

It was the American Jew that caught and held Sinclair Lewis' continued interest. Scattered throughout his works are thumbnail sketches of his Jewish characters. "Babbitt" offers Sidney Finkelstein, a buyer of ladies' wear in a department store, popular in the Athletic Club, perhaps for his smart-alecky attitude towards his fellow-Jews. "If a fellow wants to be a Jew about it, he can get cheap junk of course." Babbitt entertained the

## JEWISH CHARACTERS IN SINCLAIR LEWIS' NOVELS

Men's Club of the Presbyterian Church, "with Chinese, Irish and Jewish dialect stories."

Characteristically too, Lewis tells us that, "The Russian Jew quoted Kautsky, Gene Debs, and Abraham Lincoln." This particular grouping is by no means accidental. It was also consistent with the author's own sentiments. Even in "Arrowsmith" Lewis brings forward a second type of Jewish scholar-scientist, a suave, American-born "Episcopalian" who "arrives" socially and achieves professional success, a character to contrast strikingly with Max Gottlieb.

In "Ann Vickers" Lewis revealed practically all he managed to learn about Jewish life, and especially of Jewish life in New York. There is first a sort of general introduction to those phases of metropolitan existence where he discovered that Jews played an important role:

"Do you know New York much?"

And there the answer: "The kaffe-klotch and blintzes and gehackte leber—Zionism—the Plaiters Union. A Yiddish version of 'Ghosts!' Concerts at Carnegie Hall . . . the Metropolitan. . . ."

The sordid side of New York's Jewish life is represented by the Hebrew Protective Home for Delinquent Girls, which on closer acquaintance, proved to be a "speakeasy on 84th Street, and though there were plenty of delinquent girls around, they were being treated only with cocktails." Judge Henry Seifert was brought up on charges of political graft; but the heroine's Gentile lover, Barney Dow Dolphin, was convicted and jailed on similar charges.

Lewis' heroine had little regard for the Settlement House as an institution, and Jewish readers may resent the following passage: "In the Settlement House, the gaily mendacious and clutching Jew-boy with the big black eyes, who brought presents to the workers and who most loudly bawled the salute to the flag at Boy Scout rallies, was the one who got the extra golf pants and the left-over ice cream and later, the scholarships in dental school."

By LEON SPITZ

The successful Jewish trial lawyer; the Jewish mothers sitting outside on their door-steps; Tessie Katz, the factory girl; the Jewish banker are paraded one after another.

Actually the most important Jewish character is Lafayette Resnick, the card-holding Socialist, an idealist of a sort, a self-centered day-dreaming type who, when the World War broke out, felt that "we have a job to do" and enlisted as a Captain in the U. S. Army. We get a bit of his autobiography: "I met some prejudice in college, not much. I was just as much prejudiced against the Goy's *dumma* Anglo-Saxon lack of taste, so that was all fair. I've never had to fight."

The heroine induces a Christian merchant who had passed through the stages of being both pro-Jewish and anti-Semitic to endow a Jewish Boy Scout camp. Another Gentile muses, "I don't suppose the Jews like being called *kikes*. I ought to get the liberal point of view while I am still young and then hold on to it, or I might turn mean when I'm fat and middle-aged and president of the bank."

In "Dodsworth" we unexpectedly encounter in *Arnold Israel* a new and challenging American Jewish personality. The neglected Christian wife defended her Jewish admirer in rather surprising terms: "Arnold wouldn't marry me because I am not a Jew. He is just as proud of being a Jew as you are of being a Nordic. He ought to be. He's more or less related to the Mendelsohns and the Rothschilds and all kinds of really significant people. Oh, it must have been hell for so fine a spirit of the too clever and too handsome Jew—high-hatted by the stupidest, drabbest, meanest Yankees and Middlewesterners! . . . They looked down upon him, just the way a dray-horse might look down on a fine race horse."

We do get the feeling as we read "Kingsblood Royal" that to Lewis the

Negro problem in American life was far more explosive than anti-Semitism even at its ugliest. However, it is in this book that Lewis reveals a characteristic fact: It is the liberal Rabbi who comes forward to the support of the hero in his social predicament despite the repercussions which must realize are bound to militate against his own prestige in the community and against the economic interests of the merchants who are the members of his congregation.

And one is reminded that it was the Sinclair Lewis who made sympathetic allusions to the liberal Rabbi who exposed the phony Protestant clergyman in "Elmer Gantry."

Max Gottlieb in "Arrowsmith," was a German Jewish scientist, a professor in an American University, whom at least one of his students worshipped as "the greatest man I have ever seen," while not a few of his associates looked upon him as almost a crack-pot. Max Gottlieb stole the show from the official hero, Martin Arrowsmith, who is merely a disciple and a replica of his master. And Max Gottlieb emerges a genuinely modern and at the same time a prophetic personality.

One can imagine Princeton students speaking just as worshipfully of Albert Einstein. In fact it is quite apparent that Lewis' Gottlieb very definitely drew on Einstein for his existence. A fellow-professor is made to speak of Gottlieb's great book, "which has been read by seven-ninths of all the men in the world who could possibly understand it, the number of these being nine." This obviously is an allusion to Einstein's theory of Relativity, which has been so often talked about and written about in such terms.

Gottlieb reminisces with shy boastfulness: "I had to get out of Germany one time for refusing to sing *Die Wacht am Rhein*, and trying to kill a cavalry captain (for which I was sentenced to a week in jail). See I am boasting, but I was a lively *kerl* thirty years ago." Yes, he had been in his time a bit of a political revolutionist, and still had a nostalgia for *Die Goldene Zeit*, enormous beer seidels, Korps bruder (fraternities) and ferocious arguments. His memory fumbled for a pale-blue twilight in Munich, a bridge and a waiting girl, and the sounds of music.

A tall figure, ascetic, self-contained and apart, his swarthy cheeks were gaunt, his nose high-bridged and thin. When he walked, his shoulders stooped and his long hands clasped behind him. "He spoke with a hint of a German accent. His words were not so much mispronounced as colored with a warm unfamiliar tint."

•

At the university he was not really regarded as a colleague; he was too impersonal, a mystery. Glibly if not facetiously, the English Professor asserted that whenever a man showed genius it would be proved that he had Jewish blood. Another professor thought Gottlieb an old crank, a laboratory bug. "He hasn't got any imagination. He sticks here instead of going out into the world and enjoying the fight. He might have been a first-rate surgeon and make fifty thousand dollars a year. As it is, I don't suppose he gets a cent over four thousand."

This is how Gottlieb himself described his relationship with his students:

"There are two kinds of students that the gods give me. One kind they dump on me like a bushel of potatoes. I do not like potatoes, and the potatoes, they don't ever seem to have great appetite for me, but I take them and teach them to kill patients. The other kind they are very few. They seem for some reason that is not at all clear to me to wish a liddle bit to become scientists, to work with bugs and make mistakes. Those! ah those! I seize them, I denounce them, I teach them right away the ultimate lesson of science, which is to wait and doubt. Of the potatoes I demand nothing, of the foolish ones like you, who think I could teach them something, I demand everything."

And *everything* included the right to call his favorites *dumkopfe* and moon-calves when they occasionally disappointed him.

His protegee, Arrowsmith, revealed his master's soul when he warmly defended him against the charge of atheism: "You think Gottlieb is not religious? Why, his just being in a lab is a prayer!"

And what did his scholarly eminence yield Gottlieb? A dismissal.

Max Gottlieb, the chief glory of his medical school, was summarily dismissed

(Continued on page 22)

## THE APOCRYPHA ADDITIONS TO THE BOOK OF ESTHER

THE Apocrypha to the Bible contains those writings that have some pretension to the character of sacred literature but have been excluded from the canon of the Bible. In a sense the Apocryphal books are of the nature of an unofficial, extra-canonical appendix to our official and accepted sacred books of the Bible. Despite their exclusion from the sacred canon, some of the Apocryphal books had a wide circulation among the Jewish people during the early centuries. The Talmud has many references to the Apocryphal book, "The Wisdom of Ben Sira," also known as Ecclesiasticus.

With the exception of I Esdras, which is earlier, and the later II Esdras, the Apocryphal books were written during the last two centuries before the Common Era. These books have been preserved in Greek and Latin translations after the Biblical canon was fixed in Jamnia, about 90 C.E., omitting the Apocrypha. The Hebrew and Aramaic originals have been lost to us. About sixty-five years ago. Dr. Solomon Schechter discovered in the Cairo Genizah some leaves from the Book of Ben Sira in its original Hebrew. In the main the Apocryphal books have come down to us through the Greek translation of the Bible known as the Septuagint.

In the Greek version the Book of Esther has 270 verses, while the Hebrew Canonical book has only 163. It is these additional 107 verses that are known as the Apocrypha to the Book of Esther. These Apocryphal verses are exceptionally beautiful and possess a profound religious sentiment. It is the opinion of Professor C. C. Torrey that a longer Aramaic original, substantially preserved in Greek, was shortened so that the book could be used in the secular celebrations of Purim.

We present this apocryphal addition to the Book of Esther in the hope that it will help to illuminate for the reader the deeply religious character of the festival. To make these additions clear, explanatory passages have been provided (printed in italics) which connect the chapters.

The Apocryphal book is published here in the new translation by the eminent American Biblical scholar, Edgar J. Goodspeed, and is contained in the Smith and Goodspeed Bible issued by the University of Chicago Press, to whom we are grateful for permission to reprint. This Bible is copyrighted by the University of Chicago.

BENJAMIN KREITMAN.



# THE APOCRYPHA BOOK OF ESTHER

In a New Translation By

EDGAR J. GOODSPEED

IN THE second years of the reign of Artaxerxes the Great, on the first day of Nisan, Mordecai the son of Jair, the son of Shimei, the son of Kish, of the tribe of Benjamin, had a dream. He was a Jew, and lived in the city of Susa, an important man, in attendance at the royal court; he was one of the captives that Nebuchadnezzar, king of Babylon, had brought from Jerusalem, with Jeconiah, king of Judah. And this was his dream: behold, noise and tumult, thunders and earthquake, uproar on the earth. And here came two great dragons, both ready to wrestle, and they uttered a great roar. And at their roar every nation made ready for war, to fight against the nation of the upright. And behold, a day of darkness and gloom, affliction and anguish, distress and great tumult upon the earth. And the whole upright nation was troubled, fearing their own hurt, and they prepared to perish; and they cried out to God. And at their cry there arose as though from a tiny spring, a great river, with abundant water; light came, and the sun rose, and the humble were exalted and consumed the glorious.

When Mordecai, who had had this dream, and had seen what God had resolved to do, awoke, he kept it in his mind, and all day sought by all means to understand it.

Now Mordecai took his rest in the court with Gabatha and Tharra, the two royal eunuchs who kept watch in the court. He overheard their reflections, and inquired into their designs, and found out that they were preparing to lay hands on King Artaxerxes, and he informed the king about them. And the king examined the two eunuchs, and when they confessed, they were led off to execution. And the king wrote a memorandum about this matter, and Mordecai also wrote about it. And the king ordered Mordecai to be in attendance at the court, and he made him presents because of it. But Haman, the son of Ammedatha, a Bougaean, was in high honor with the king, and he set out to



*Mordecai's Triumph From a Painting by Rembrandt*

injure Mordecai and his people, because of the two royal eunuchs.

*(The Canonical Book of Esther at this point tells of the removal of Vashti as queen of the kingdom and the crowning in her stead of Esther, the kinswoman of Mordecai. At the same time Haman, the Agagite, was promoted by the king to be above all the princes of the kingdom. Upon Mordecai's refusal to bow down before him, Haman sets out to destroy Mordecai and his people. A letter is written by Haman in the name of King Abasuerus to the governors of the provinces directing them to destroy the Jews on the thirteenth day of the twelfth month, which is the month of Adar.)*

And this is the copy of the letter:

"The Great King, Artaxerxes, to the rulers of a hundred and twenty-seven provinces, from India to Ethiopia, and to the subordinate governors, writes thus: Having become ruler of many nations, and come to have dominion over the whole world, I desire, not because I am elated by the presumption of power, but behaving always with mildness and moderation, to insure that my subjects shall live in unbroken tranquillity, and in order to make my kingdom peaceable and open for travel in all its extent, to re-establish the peace which all men desire. When I asked my counselors how this end might be accomplished, Haman, who excels among us in soundness of judgment, and is distinguished for his unfailing loyalty and steadfast fidelity, and has attained the second rank in the kingdom, pointed out to us, that among all the nations of the world there is scattered an ill-disposed people, with laws contrary to those of every nation, which continually disregards the royal ordinances, so that the unifying of our realm, directed by us with the best



intentions, cannot be effected. Understanding therefore that this nation, and it alone, stands in constant opposition to all men, perversely following a strange manner of life and laws, and ill-disposed to our administration, doing all the harm it can, so that our rule may not be made secure, we have decreed that the persons designated in the letters sent to you by Haman, who is in charge of our administration, and is a second father to us, shall all, with their wives and children, be destroyed, root and branch, by the sword of their enemies, without pity or mercy, on the fourteenth day of the twelfth month, Adar, of this present year; so that they who all along have been disaffected, may in a single day go down through violence to Hades, and leave our government secure and undisturbed for the future.”

*(Mordecai makes known to Queen Esther the evil plot of Haman against their people and bids her to plead their cause before the king. Esther in turn bids Mordecai to assemble the Jews of Shushan to fast and pray for the success of her mission.)*

And he besought the Lord, calling to mind all the doings of the Lord, and said,

“Lord, you King, who rule over all, for all is in your power, and there is no one who can oppose you when you choose to save Israel, for you made heaven and earth, and every wonderful thing under heaven, and you are Lord of all, and there is no one who can resist you, who are the Lord; you know all things; you know, Lord, that it was not in insolence or arrogance or vainglory that I did this, and refused to bow down to this proud Haman, for I would have been willing to kiss the soles of his feet, to save Israel. But I did it so as not to set the glory of man above the glory of God, and I will bow down to no one but you, my Lord, and I will not do it in pride. Now, Lord God and King, God of Abraham, spare your people, for they are looking at us to consume us, and they desire to destroy the inheritance that has been yours from the beginning. Do not be indifferent to your portion, which you ransomed for yourself from the land of Egypt. Hear my prayer, and have mercy on your heritage; turn our mourning into feasting, so that we may live, and sing praise to your name, Lord; do not destroy the mouth of those who praise you.”

And all Israel cried out with all their might, for death was before their eyes.

Then Esther, the queen, overwhelmed with deadly anxiety, fled to the Lord; she took off her



*Esther Learns of the Disaster That Threatens Her People  
From a Painting by Rembrandt*

splendid clothing and put on garments of distress and mourning, and instead of the rarest perfumes, she covered her head with ashes and dung, and she abased her body utterly, and every part that she delighted to adorn she covered with her tangled hair. And she prayed to the Lord and said,

“My Lord, our King, you stand alone; help me who am alone, and have no helper but you; for my danger is in my hand. Ever since I was born, I have heard in the tribe of my family that you, Lord, took Israel from among all the nations, and our forefathers from among all their ancestors for an everlasting possession, and that you did for them all that you promised. But now we have sinned before you, and you have handed us over to our enemies, because we glorified their gods; you are upright, Lord. And now they are not satisfied that we are in bitter captivity but they have made an agreement with their idols to abolish what your mouth has ordained, and destroy your possession, and stop the mouths of those who praise you and quench the glory of your house, and your altar, and open the mouths of the heathen to praise unreal gods, so that a mortal king may be magnified forever. Lord, do not give up your scepter to those who have no being, and do not let them mock at our fall, but turn their plan against themselves, and make an example of the man who has begun this against us. Remember, Lord; make yourself known in this time of our affliction and give me courage, king of the gods and holder of all dominion. Put eloquent speech in my mouth, before this lion, and change his heart to hate the man who is fighting against us, so that there may be an end of him, and of those who support him. But save us by your hand, and help me, who stand



alone, and have no one but you, Lord. You know everything, and you know that I hate the splendor of the wicked, and abhor the bed of the uncircumcised and of any alien. You know what I am forced to do—that I abhor the symbol of my proud position, which is placed upon my head on the days when I appear in public; I abhor it like a filthy rag, and never wear it in private. Your slave has not eaten at Haman's table, and I have not honored the king's feast, or drunk the wine of the libations. Your slave has had no joy from the day I was brought here until now, except in you, Lord God of Abraham. O God, whose might is over all, hear the voice of the despairing, and save us from the hands of evil-doers, and save me from what I fear."

And it came to pass on the third day, when she had ceased to pray, that she took off the clothes in which she had worshiped, and dressed herself in splendor. When she was magnificently clad, she invoked the aid of the all-seeing God and Savior, and took with her her two maids; on one she leaned languishingly, while the other followed her, carrying her train. She was radiant with her perfect beauty, and her face was happy as it was lovely, but her heart was in agony of fear. When she had gone through all the doors, she stood before the king. He was seated on his royal throne, clad in all his magnificence, and covered with gold and precious stones; he was an awe-inspiring sight. And he raised his face, burning with splendor, and looked at her with the fiercest anger; and the queen fell down and turned pale and fainted, and she collapsed upon the head of the maid who went before her.

Then God changed the king's spirit to mildness, and in great anxiety he sprang from his throne and caught her in his arms, until she came to herself, and he reassured her with soothing words, and said to her,

"What is it, Esther? I am your brother. Courage, you shall not die, for our command is only for the people; come near."

Then he lifted the gold scepter and laid it upon her neck, and he embraced her and said,

"Tell me!"

And she said to him,

"I saw you, my lord, like an angel of God, and my mind was dismayed with awe at your splendor; you are wonderful, my lord, and your face is full of graciousness."

But as she spoke, she fell fainting; and the king



*Esther Robed in Splendor to Meet the King  
From a Painting by Jean Francois De Troy*

was troubled, and all his train tried to reassure her.

*(Esther succeeds in her mission to the king and causes Haman to be hanged from the same gallows which he had built for Mordecai. The king, at Esther's request orders a letter reversing the one devised by Haman.)*

Of this letter the following is a copy:

"The Great King, Artaxerxes, sends greeting to the rulers of countries in a hundred and twenty-seven provinces, from India to Ethiopia, and to those who are loyal to our rule. The more frequently they are honored by the excessive favor of their benefactors, the prouder many men become, and not only seek to injure our subjects, but, in their inability to bear prosperity, they undertake designs against their own benefactors, and not only uproot gratitude from among men, but intoxicated by the boasts of foolish men they suppose they will escape the evil-hating justice of the ever all-seeing God. And often many of those who occupy places of authority have by the persuasiveness of the friends who have been intrusted with the conduct of affairs, been made accomplices in the shedding of innocent blood, and been involved in irremediable disasters, when such men by the specious fallacies of their vicious natures beguile the sincere good will of their sovereigns. And what has been impiously accomplished by the baneful conduct of those who exercise authority unworthily, you can see not so much from the venerable histories which have come down to us, as from the scrutiny of matters close at hand. And in order to make our kingdom in the future tranquil and peaceful for all men, we will change our attitude, and always decide the matters that fall under our notice with more considerate attention. For Haman, the son of Hammedathi, a Macedonian, an alien indeed from the Persian blood,



and widely removed from our kindness, being entertained as a guest by us, enjoyed the humanity that we extend to every nation to such a degree that he was called our father, and was continually bowed down to by all, as a person second only to the royal throne. But he in his unbearable arrogance designed to deprive us of our kingdom, and to compass the death of our preserver and perpetual benefactor Mordecai, and of Esther, our blameless partner in the kingdom, together with their whole nation, demanding with intricate deceptions and intrigues that they be destroyed. For he thought by these means that he would find us deserted and would transfer the domination of the Persians to the Macedonians. But we find that the Jews, who were consigned to annihilation by this thrice sinful man, are no evil-doers but are governed by most just laws, and are sons of the Most High, Most Mighty Living God, who has directed the kingdom for us and for our forefathers with most excellent guidance. Therefore please pay no further attention to the letters sent you by Haman, the son of Hammedathi, because the very man who was active in this has been hung to the loyal Persians, but to those who plot against us it may serve as a reminder of destruction. But with all his house at the gates of Susa, for God, who governs all things, has speedily inflicted on him the punishment he deserved. Therefore put up the copy of this letter publicly everywhere, and let the Jews live under their own laws, and reinforce them, so that on the thirteenth day of the twelfth month, Adar, on that very day they may defend themselves against those who assail them at the time of their affliction. For God, who governs all things, has made this day a joy to them instead of proving the destruction of the chosen race. So you must observe it as a notable day among your commemorative festivals, and all good cheer, so that both now and hereafter it may mean preservation to us and

to the loyal Persians, but to those who plot against us it may serve as a reminder of destruction. But any city or country without exception, which shall fail to act in accordance with this, shall be utterly destroyed in wrath with fire and sword; it will be made not only impassable for men, but also hateful to wild animals and birds for all time.

*(With the consent of the king the enemies of the Jews are vanquished and Mordecai ordains a festival of Purim to commemorate this miraculous salvation of his people.)*

And Mordecai said,

"This came from God. For I remember the dream that I had about these things; for none of them has failed to be fulfilled. As for the tiny spring that became a river, when light came, and the sun shone and there was an abundance of water, the river is Esther, whom the king married and made queen. And I and Haman are the two dragons. And those who gathered to destroy the name of the Jews are the heathen. And my nation, which cried out to God and was saved, is Israel; for the Lord has saved his people, the Lord has delivered us from all these evils, and God has wrought great signs and wonders, such as never happened among the heathen. That is why he made two lots, one for the people of God and one for all the heathen, and these two lots came to the hour and time and day when God should judge among all the nations. And God remembered his people, and he acquitted his inheritance. So these days in the month of Adar, on the fourteenth and fifteenth of that month, will be observed by them with assembling together and joy and gladness before God from generation to generation, forever, among his people Israel."



In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemy his son, brought in (to Egypt) this proceeding letter of Purim, which they said was true, and had been translated by Lysimachus the son of Ptolemy, one of the residents of Jerusalem.



## DEAR MR. WEBSTER

By BERTHA ZELDA BECK

SAM WELLERMAN made all the arrangements without telling his wife. "This year," he said to the boys in the Men's Club, "this year isn't going to be like last year and the year before. My wife won't be in the Purim Play. The Ladies Auxiliary will have to get along without her. This year I'm going to take her on a little trip for Purim. We'll go to the Virginia Beaches. Or Florida."

The boys at the Men's Club looked at Sam Wellerman and chuckled. "Listen," they said, "what makes you so sure?"

"Because of last year's performance. My wife forgot her lines. Now she knows she's not Helen Hayes."

"She's Sara Wellerman," the boys said, "we'll see. Tonight is the night the Ladies Auxiliary decides on who is going to be in the Purim Play. None of us want to go home, Sam."

"You'll see," Sam Wellerman said. He went home early.

Sara came in ten minutes after him. She was surprised to see him home already. "What are you doing here?"

"I came home to tell you that you ought to skip a few of those meetings. Look how upset you are. You won't be able to sleep all night."

"I'm not upset," Sara Wellerman said. "I'm used to the noise. There's nothing wrong with the Ladies Auxiliary—nothing that wasn't wrong with it last year and the year before. Everybody wants to talk at one time, that's all. So we had a discussion about the Purim Play."

"Why should you be upset this year?" Sam Wellerman said. "You did your share last year. Let somebody else work."

"Listen, Sam, do you know why I'm upset? We have to start rehearsals tomorrow and I didn't shop for this week yet."

"So you won't rehearse tomorrow. Maybe they'll get some one else for your part, Sara."

"We're going to rehearse three nights a week and every Sunday afternoon. After all, how many weeks is it to Purim?"

Sam Wellerman poured himself a cup of tea, good and strong. "Are you going to be Queen Esther? If you're not going to be Esther, then take my advice, don't be in the show. Not with your talent."

"Who wants to be Esther?"

"Then Vashti. A good fat part or nothing, Sara. Don't let them give you the bit parts. Not with your talent."

Sam Wellerman couldn't wait for his tea to cool. He burnt his tongue.

"I'm going to have five parts."

"No — tell me more. Five parts. How?"

"First guard, in the first scene, before the Palace. Second guard, in the second scene, and nobody will recognize me because this time I'm wearing a red wig. The photographer of the Shushan Daily Times."

Sam Wellerman drank his tea. His tongue was burned anyhow. "How will you change costumes — and the wig? Don't do it if you won't have a wardrobe assistant, Sara. Don't let them give you so much work."

"I'm going to wear all the costumes!"

"One on top of the other?"

"Can't I look a little fat if I'm the first guard?"

"The last costume on the—bottom? What is it?"

A thoughtful frown broke the smoothness of Sara Wellerman's pretty forehead. "Page boy. What will I wear as a page boy?"

"Page boy! you shouldn't subject yourself to such a low character with your talent! Purim is in three weeks. They can get somebody else, Sara!"

"I was just thinking about you, Sam. It will do you good to eat out on the nights I have rehearsal. You are gaining too much weight on my cooking."

Sam Wellerman put too much sugar into his tea. He'd forgotten the sugar. And the lemon. No, he didn't need the lemon. He felt sour enough.

"I can't wait," Sara Wellerman said, "I'll have to learn the songs too. Gussie has a good loud voice when she speaks, but when she sings—! How is it that a woman loses her voice when she sings?"

"Maybe Gussie doesn't take the right vitamins. Give her some of yours." Sam poured himself another cup of tea, stronger this time. "Why bother with

Gussie? The play won't be any good if you haven't a good singing King."

She's supposed to sing like Ethel Merman. Who can sing like Ethel Merman in Brooklyn? Sam, you'll have to learn the songs so that I can learn to harmonize them. I'm going to harmonize with Gussie."

"What songs?"

"I smell blossoms but the trees are bare"—"You don't need analyzing—."

"How do you know?" Same Wellerman said, miserable.

"How do I know?—But it's the song, Sam! What are you talking about?"

"If I were you, Sara, I wouldn't bother with the play this year. It isn't big enough for you—all these little parts, Sara. Listen to me. For once."

She smiled at him, her eyes happy with visions of herself as first guard, second guard, harmonizing, page boy, taking pictures for the Shushan Times—. Sam Wellerman could see into the future too. Three weeks of eating out. Three weeks of bicarbonate of soda. Three weeks of bachelorhood when he was used to being a married man, happily married, with a pretty wife. Three weeks of harmonizing—I smell blossoms, purim time. Three weeks to Purim. He hummed a sad song from the bottom of his heart.

"You're off-key, Sam" Sara Wellerman said, "you'd better practice with the piano, one note at a time."

So. Already he was singing off-key. He said, "You're the one with the talent, Sara. Not me." He nodded. "You have talent, and that's why you must be in the show?"

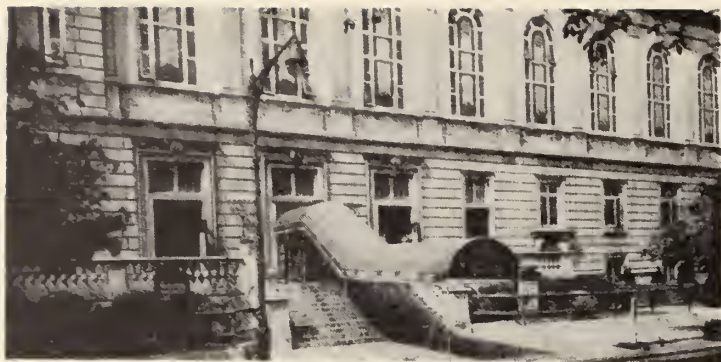
She shrugged. "What's talent?"

"What's talent?" he said, biting his lips. "Who knows? I'll write a letter to Mr. Noah Webster and ask him."

Sara Wellerman looked at him steadily. "I don't understand you, tonight, Sam. You never liked to write letters."

"I must be tired. I don't know what I'm doing." He poured the rest of his

(Continued on page 22)



# NEWS OF THE CENTER

## Guest Speaker at Late Friday Night Services

The guest speaker at the Late Friday Night Lecture Services, this Friday evening, February 24th, will be Mr. Jack Schechter, a student in the Rabbinical Department of the Jewish Theological Seminary of America. Mr. Schechter will preach on the subject "The Meaning of Prayer." Our guest graduated with honors a few years ago from the Yeshiva University and is now completing his training for the rabbinate at the Seminary.

Cantor Sauler will lead in the congregational singing.

We hope that many members and friends will attend these services to listen to this important message.

## Reading of Megillah

This Saturday evening, February 25th, Purim Eve, we shall hold special Services in the Main Synagogue at 6:00 o'clock. Rev. Meyer Rogoff will read the Megillah.

Sunday morning, February 26th, services will be held at 8:00 o'clock at which time the Megillah will also be read.

## Sisterhood to Conduct Late Services Next Friday

The Late Friday Night Lecture Services on March 2nd will be conducted by our Sisterhood. They will present a Symposium "Creating a Climate for Jewish Living." The panelists will be the Mesdames Lawrence Meyer, Abraham Meltzer, Herman Soloway; Mrs. Benjamin Markowe will act as Moderator. Responsive reading will be led by the Mesdames Harold Brown, Leo Kaufmann, Joseph Levy, Jr., Bernard Mattikow.

## Second Bat Mitzvah at Center

The second Bat Mitzvah ceremony will be held at the Late Friday Night Services on Friday, February 24th. The Bat

Mitzvah will be Leila Kern, daughter of Mr. and Mrs. Michael Kern. Miss Kern is a student at present in the Post-Graduate class of the Center Hebrew School.

The Bat Mitzvah ceremony which was inaugurated at the Center in November has brought forth favorable comment from many of our worshippers. This new ceremony has called attention to the increasing important role of the Jewish woman in our faith and community endeavors. This ceremony has already stimulated the interest on the part of the girls to continue their Hebrew and religious studies.

The membership of the congregation is cordially invited to attend these Bat Mitzvah services.

## Golden Age Group

The Center is now formulating plans for an extensive "Golden Age" program. Many people have already evidenced a great interest in this program. The committee that will be in charge of this new activity consists of Joseph J. Krinsky, Chairman; Harold Brown, Mrs. Fannie Engel, Dr. Reuben Finkelstein, Mrs. James J. Jackman, Mrs. Morton Klinghoffer, Mrs. Margaret Levy, Mrs. Lawrence Meyer. Mr. Moses Wachs, Director of Activities, Day Center, Coney Island, will serve as the consultant of the committee.

## Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books from the following:

Hon. and Mrs. Jeremiah B. Bloom in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Kotimsky in honor of the birth of their granddaughter.

## Seminary Campaign

The opening of the joint Seminary and United Synagogue campaign of the

Brooklyn Jewish Center which includes this year a drive for the completion of the Rabbi I. H. Levinthal Fellowship in Homiletics, was held in the form of a "Brunch" at the Center on Sunday morning, January 29th. The Guest Speaker was Dr. Max Arzt, Vice-Chancellor of the Seminary. Dr. Arzt described the far-flung work of the Seminary and the United Synagogue and paid tribute to Dr. Levinthal for his many contributions towards the development of Conservative Judaism. The Brunch session was presided over by the Chairman of this year's campaign, Judge A. David Benjamin. The Campaign Committee under its chairman and its co-chairmen, Messrs. Schaeffer and Markowe, is continuing its efforts to bring this year's campaign to a successful completion.

## Sabbath Services

Kindling of candles 5:19 p.m.

Friday evening services at 5:25 p.m.

Sabbath services commence at 8:30 a.m.

Sidra or portion of the Torah—"Teza-veh"—Exodus 27.20-30.10—Deut. 25.17-19 Haphtorah Reading: Prophets — I Samuel 15.2-34.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Donor will be held at 4:00 p.m.

The lecture in Yiddish by Rev. Bernard Oklan will be held at 5:00 p.m.

Minha services at 5:25 p.m.

## Daily Services

Morning services at 7 and 8 o'clock. Minha services at 5:25 p.m. followed by Maariv.



## THE YOUNGER MEMBERSHIP

**A**T A recent meeting of the Executive Board the members and officers present, by a unanimous vote, designated Arnold Magaliff and Al Glickman as Honorary members of the Board. The elevation of these two men created two vacancies on the Executive Board which were filled by Pearl Blechner and Natalie Katzman. Arnold and Al have both been Young Folk Leaguers for several years; Pearl and Natalie are relatively new to our organization. It is sufficient to say that length of membership alone was not the basis for the honors bestowed. The important thing was, that each of these young men and women displayed an eagerness and ability to perform the tasks necessary for the successful operation of Y.F.L., and each of them, by words and deeds have repeatedly said, "If there is a job to be done, I shall do it."

From time to time I have been approached by members who wish to comment on our activities. Many of these suggestions have been acted upon by the Executive Board and have resulted in the improvement of the Young Folks League. I cannot stress strongly enough the fact that the Y.F.L. is our organization and we can do with it as we see fit. If you have a suggestion which may improve

our group, then make it your business to voice your opinions. New thoughts serve as the basis upon which future activities can be built.

### Calendar of Events

Feb. 24, Mar. 2, 9, 23, 30—Weekly Oneg Shabbat.

Feb. 25, Mar. 3, 10, 24, 31—Join us each week at the Sabbath services in Y.F.L. row.

Feb. 26, Mar. 4, 11, 18, 25—Come and "bowl" with us weekly at the Kings Recreation Center, New York and Clarkson Avenues.

Feb. 29—Regular meeting—Forum—Maurice Samuel, speaker.

Mar. 6 and 20—Bridge and Scrabble.

Mar. 7—Regular Meeting—Lecture Series—Dr. Bernard Heller, Speaker.

Mar. 8, 22, 29—Music Workshop.

Mar. 14—Regular Meeting—Talent Night.

Mar. 15-18—Y.P.L. Convention at "The Breakers," Atlantic City.

Mar. 21—Regular Meeting—Convention Report.

Mar. 28—Regular Meeting—Passover Program.

IRA M. GROSS, *President*.

## Men and Boys Gym News

**A**FTER two months of practice the various handball and ping-pong players are proving their mettle and skill by participating in the annual elimination tournaments. Many interesting and exciting games are in store for the players and spectators. To date the first round in handball has been completed and a few upsets have already occurred. No team is so outstanding that it cannot be defeated by a determined team.

Not to be outdone by their elders the young boys are having tournaments too. Jammy Moskowitz, Athletic Director, has gotten together a great number of contestants in various age groups to participate in foul shooting, handball and ping-pong activities. The boys are excited and expect to give a good account of themselves. Naturally, prizes will be awarded in all tournaments.

### Basketball Teams

The Junior and Senior teams are pro-

gressing rapidly in the intricacies of basketball. The numerous skills and movements are being mastered by the boys and show up nicely in their team play against various outside teams.

To date the Senior boys have compiled an excellent record winning 7 out of 9 games. The following boys have helped to produce these wonderful results: Artie Kaplan, Bob Heller, Mike Ginsberg, Ed Jeffers, Marty Schwam, Joel Nisselson, Jonathan Hirsch and Elihu Leifer. In a year or two, most of these boys will be playing for our local High Schools.

The Junior boys, 11- to 13-year age group, are really split up into two groups. The beginners and the boys with a little basketball experience, the latter group are developing, winning 3 out of 7 games. As the season progresses they are becoming more proficient. These boys are Gary Wohl, Mike Blick, Elliot Hyman, John Moskowitz, Richard Zeitz, Stan Wolfe, Jerry Gold, Alan Fishbein, Bruce

Baron, Robert Crawford. The younger boys who are really beginners are Richard Moskowitz, Ernie Horowitz, Allen Rosenblum, Robert Meltzer, Simon Milberg, Arthur Lesser, Ed Surlowitz and Joseph Weber.

### Additions to the Library

The following books have been added to our library for circulation:

Asch—The Prophet

Wouk—Marjorie Morningstar

Samuel—Certain People of the Book

Katzetnick—The House of Dolls

Heschel—God in Search of Man, a Philosophy of Judaism

Irwin—The Old Testament; Keystone of Human Culture

Goitien—Jews and Arabs

Wright and Filson—The Westminster Biblical Atlas

Frank—Sound the Great Trumpet

Friedman-Gordis—Jewish Life in America

Gordis—Judaism for the Modern Age

Pool—An Old Faith in a New Land

Holischer—The Synagogue and Its People

Cohen—Commentary on the American Scene

Skoss—Saadia Gaon; the Earliest Hebrew Grammarian

Robinson—Sifratenu Ha'Yafah

Auerbach—Ba'alei Ha'Tosaphot

Zinberg—Toldot Sifrut Yisrael

Ben Tzvi—Eretz Yisroel V'yoshveha

Ben Matityahu—Kadmoniot Ha'Yihudim

Wolfsberg—Iyunim B'Yahadut

Lieberman—Tosephta Kipsluta

Asaph—T'kufat Ha'Gaonim V'Sifroteho

Dinur—B'Mifneh Ha'Dorot

Maimon—50 Shanot L'Tnuot Ha'P'ulot

Kross—Korot Batei T'filot B'Yisrael

Atlas—Geographi Histori shel Eretz Yisroel

Dr. Levinthal has donated a number of books from his own library and has asked that we set aside all these books in a group by itself, which we are doing. This collection will contain a considerable number of homiletic books to be used by those who desire books in this particular field.

## THE HEBREW SCHOOL

**T**HE Hebrew School was very happy to welcome back its principal, Rabbi Mordecai H. Lewittes after a six months' leave of absence.

The Parent-Teachers Association of our Hebrew School held its annual "Meet the Faculty" gathering on Wednesday evening, February 1st. The teachers of all departments were present to discuss the children's progress in the first half of the school year. The highlight of a very rich program was the talk, "Cooperation Between Home and School in Your Child's Hebrew Education," by the Hon. Mrs. Cecile Ruth Sands, a member of the Board of Education of the City of New York. The program included greetings by Mrs. Sadie Soloway, president of PTA, and school progress reports by Rabbi Mordecai H. Lewittes and Mr. Aaron Krumbein. Another outstanding feature of the meeting was the musical selections offered by Miss Ann Joy Levitt, accompanied by Miss Loraine Bush, in honor of Jewish Music Month.

A special Tu B'Shvat assembly was held in the auditorium on Sunday, February 5th. The Hebrew School took this occasion to present Rabbi and Mrs. Lewittes with the certificate representing the planting of a grove of 1,000 trees in their honor. Mrs. Zusman's 2A-1 class received the honor banner for bringing

in the most money for the Jewish National Fund.

The Hebrew School is very proud of four members of its faculty for their roles in recent pedagogic conferences. Mr. Leo Shpall read a paper on "The Letters of Vladimir Korolenko About Woodbine (1893)" at the American Jewish Historical Society on February 12th. Mr. Hyman Campeas gave a demonstration lesson in audio visual aids in the teaching of Humash before the Association of Hebrew Day Schools principals on Sunday, December 18th. Mrs. Evelyn Zusman was guest panelist on the teaching of prayer to young children at the United Synagogue Pedagogic Conference in Philadelphia on Sunday, January 29th. Mr. Aaron Krumbein was guest lecturer on the methods of teaching "The State of Israel Through the Medium of Hebrew" at the Yeshiva University Israeli Institute on Sunday, January 8th.

The annual Purim Masquerade and entertainment will take place on Sunday, February 26th. There will be two performances; one at 10:15 A.M. and one at 11:45 A.M. Children will meet in their regular classrooms. Class 5A will present a playlet under the direction of Mr. H. Campeas. *Hamentashen* will be distributed to all the students. Guests are cordially invited to attend the second performance at 11:45 A.M.

## YOUNG MARRIED GROUP

**A**T THE last Executive Committee meeting of the Young Married Group, programs were planned for the second half of the season. As many of you have enjoyed the February programs of "What We Expect in a Jewish Home" and the "Dance Group," when we received such excellent instruction in the cha-cha, mambo and tango, we are sure that all our meetings will be as pleasant.

Our future programs will include two films, one dealing with the situation in the Middle East. We expect to have a speaker from the State Department and you will be the questioning press. The other is the "Better Understanding of

Children." We are also planning meetings which will deal with the following topics: "Jewish Humor"; "Comparison of Conservative Judaism: Its Form and Existence"; A film and discussion from a noted Stock Brokerage House on the "Manner of Investment in Today's Stock Market"; a cabaret and game night with all proceeds to charity and prizes for you; a discussion on a debatable book, which will be chosen in the very near future.

We hope to see you at our meetings so that we may enjoy each other's company. RESERVE THE DATE—APRIL 21 FOR OUR ANNUAL COTILLION.

WILLIAM BRIEF, *President*.

## YOUTH ACTIVITIES

**T**HE Purim festival will be observed this year with greater spirit and excitement than ever before. This Saturday night, the members will listen to excerpts from the Megillah reading and relearn the background of the observance. Following this, the younger members will stage a Purim party for which they have long been making preparations. The older clubs will have a semi-formal dance in the main ballroom.

Next Saturday night, March 3rd, the annual Purim Carnival will take place in the gym. Every club, for young and old, will have one or more booths to prepare and manage. Persian "currency" will be the only legal tender. A costume parade and contest will follow, and there will be social dancing for the rest of the evening.

With so little time remaining before Passover, our youngsters will hardly be able to catch their breath next month. They know that if they are to enjoy this holiday properly they must plan and prepare adequately. Model seders will be the rule in some groups; others will prefer third seders. Whatever the case may be, all youngsters will know and live the Festival properly.

At the end of the month, a holiday-spring dance will be held, and in April we hope to introduce a new type of event: "A Night of Stars."

### THE DEPARTMENT OF YOUTH ACTIVITIES

cordially invites all to these  
festive events

PURIM PROGRAM AND  
SEMI-FORMAL DANCE  
(For teen-agers)

Saturday, February 25  
8:00 P.M.

PURIM CARNIVAL AND  
MASQUERADE  
(For children of ages 9 to 18)

Saturday, March 3  
8:30 P.M.

in the gymnasium

Contribution—50¢ to club mem-  
bers; 75¢ to non-members.

*Proceeds to Charity*



# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*Purim, which is being celebrated this year on February 26th (corresponding to the 14th day of Adar), is the Jewish women's special holiday, and they should make the most of it. Queen Esther, the heroine of the "Scroll of Esther," to whose courage and initiative was due the escape of the Jews from Haman's trap, makes Jewish women justly proud of the contribution of their sex to their people's glorious history.*

*It is part of the role of the Jewish mother to make this holiday a memorable, enjoyable and religiously inspiring occasion. 'Shalach Monos,' the exchange of gifts, adds to the festivity and merrymaking on Purim. Remembering the poor and oppressed with food and gifts is part of this custom, and helps bring happiness and joy to the donor and comfort to those in need.*

*The story of Purim has always served to remind the Jewish nation that no matter how deplorable their plight may seem, no matter how many "Hamans" arise in each generation and seek to blot out Israel from the world, the Lord will always remember His Chosen People, providing they do not lose faith.*

MOLLY MARKOWE, President.

## General Meeting

Our meeting on January 23rd opened with a prayer delivered by Mrs. Clara Meltzer, embodying the love of Torah, the theme of the program. Our president, Mrs. Molly Markowe, explained that the special refreshments served preceding the meeting were in keeping with the holiday of *Tu B'Shvat*, and denoted that the State of Israel, formerly barren and unfertile, was now producing the fruits planted by its pioneers.

Several reports followed relating to Sisterhood projects: Mrs. Sarah Kushner, Federation Chairman, informed us that our Campaign for Federation this year was eminently successful; Mrs. Syd Seckler, Serve-a-Camp chairman, announced that our donations to this committee are

being used for Passover packages for our men in the armed services throughout the world; Mrs. Rhea Zimmerman and Mrs. Molly Meyer explained the urgency of contributing to the UJA Campaign and Mrs. Edna Krinsky, Torah Fund Chairman, appealed to all of us to attend the Torah Fund Luncheon on March 14th.

"She openeth her mouth with wisdom, and the law of loving-kindness is on her tongue." Thus can we best describe our guest speaker, Mrs. Albert Fried, President of the Brooklyn Branch of Women's League. In keeping with the theme of the afternoon, Mrs. Fried imbued us all with a renewed spirit of Torah by saying, "Torah is a link in the continuity of Jewish life and culture. We must sustain it by our support of the Jewish Theological Seminary, for it is this institution which provides the teachers and preachers that help to guide us spiritually and to give us that feeling of security we need so desperately in these times. Understanding of Torah, imparted to us by great spiritual leaders, can help us enjoy a richer, fuller life." After thanking Mrs. Fried for her splendid message, the chairman of the program, Mrs. Sarah Kushner, then announced another treat in store for us. The Seminary film, "Between Two Eternities," depicting the life of Dr. Solomon Schechter, one of the first presidents of the Seminary, was shown, and we were again made aware of the fact that Torah reaffirms our way of life, and that by supporting it we gear ourselves for purposeful living.

## Kiddush

For those wishing to celebrate a *simcha* in an appropriate and traditional manner, may we suggest the sponsoring of a Kiddush to the Junior Congregation following their Sabbath Service. To reserve a date please call Mrs. Sadie Kaufmann, chairman, at PR 4-6829.

This Sabbath morning, Feb. 25th, the Kiddush will be given by Mr. and Mrs. Louis J. Gribetz in honor of the birth of their granddaughter.

## Gift Shop

We happily announce that this new enterprise is proving to be most successful. There are so many beautiful and useful articles on display in the Gift Shop, located in the lobby of our Center! These are most appropriate for Purim and Passover gift-giving and are all moderately priced. Mrs. Lilian Lowenfeld, chairman, will gladly aid you in making selections and in taking your orders.

## Cheer Fund

The following contributors have enhanced our Cheer Fund this month:

Mrs. L. Lowenfeld in gratitude for telegram sent by Sisterhood, honoring her son Leroy at a Seminary breakfast;

Mr. and Mrs. Lawrence Meyer, in memory of their uncle, Morris Neinken;

Mr. and Mrs. Max Lovett, in memory of their son-in-law, Dr. Sigmund Kramer;

Mrs. Gertrude Levitt, in memory of Dr. Spatt's brother;

Mrs. Louis Zankel, in honor of son's marriage;

Mrs. Philip Amster and Mrs. Abr. Meltzer, in gratitude for winning 1st and 2nd prizes at the raffle held at the last Sisterhood meeting.

A generous donation has been made to the Torah Fund of the Jewish Theological Seminary, in tribute to Mrs. Harry Halperin, of blessed memory, late wife of Rabbi Harry Halperin, of the East Midwood Jewish Center.

## United Jewish Appeal

Our U.J.A. Cabinet, consisting of Mrs. Molly Meyer, Special Gifts Chairman, Mrs. Rhea Zimmerman, chairman, and Mrs. Peggy Sonnenberg, co-chairman, announce that the campaign is now in full swing and they are counting on your complete cooperation. Israel is in dire need of funds for its very survival, and our chairmen are appealing to us to give—and give generously to this all-important cause.

THE NEED IS URGENT AND EMERGENT! SEND YOUR DONATION TODAY! Mail it to the Center, in care of the chairmen named above.

## New York Board of Rabbis

Answering an urgent appeal made by Rabbi Levinthal, Sisterhood voted, at its last Executive Board meeting, to send a generous donation to the N. Y. Board

of Rabbis for the purpose of holding *sedorim* for mentally retarded children.

### Women's League and Seminary News

The Biennial Convention of National Women's League will take place November 11-14, 1956, at the Hotel Concord, Kiamasha, N. Y. We urge you to take advantage of this opportunity to be part of this exciting and inspiring gathering. Remember the date and plan to attend.

We are proud to announce that Sisterhood has made the following donations: \$100 to the Jewish Theological Seminary towards the establishment of the Israel H. Levinthal Chair in Homiletics, and \$100 to Camp Ramah for a partial scholarship. This is the Hebrew-speaking camp conducted under the auspices of the Seminary and the United Synagogue.

### Annual Red Cross Drive

Mrs. Lawrence Meyer, Chairman of Red Cross for the Center, reminds us that the annual campaign begins March 1st. Because of the floods which occurred during the past year, both in the eastern and western areas of our country, reserve funds have been exhausted. We are appealing to all Sisterhood members to make a 25% increase, at least, over last year's contribution. Send all donations to the Center, in care of Mrs. Meyer.

### Purim Salute to Israel

This event will take place on Wednesday, Feb. 29th, 8 P. M., at the Eastern Parkway Arena. Prime Minister Ben-Gurion has expressed his faith that American Jewry will "stand by us heart and soul until our historic task is done." There is no more appropriate time than Purim to give the people of Israel a resounding answer—an answer that will speed Israel on the road to economic independence. *Buy a bond today*—it will enable you to attend the stirring celebration on Feb. 29th with Mrs. Eleanor Roosevelt, Jan Peerce, Gertrude Berg, and several other celebrities. Call Mrs. Anne Weissberg, chairman, at ST 3-0639, for your Israel Bonds.

### Torah Fund Luncheon

Our Annual Torah Fund Luncheon will take place this year on Wednesday, March 14th, at 12:30. Our chairmen promise that this year's luncheon will be more glamorous than ever before. Mrs. Sarah Kushner, "Chai Club" chairman, reminds us that donors of \$18 and over

automatically become members of the Club and can invite a guest (unaffiliated with the Center) to our Torah Fund Luncheon. Mrs. Edna Krinsky, and her co-chairmen, Mrs. Esther Feit and Mrs. Luba Aminoff, are now taking reservations to the luncheon; subscription, \$6.11. We know you will want to join us at this gala event. Won't you send your check to the Center today? For further details of the program, see the announcement on the "Bulletin Board" page.

### Calendar of Events

Friday, March 2: Sisterhood Synagogue Service (see "Bulletin Board" page).

## The Junior League

THE Junior League installed its newly-elected officers at its first meeting this month. Irwin Lewis, former president of the group and now second vice-president of the New York Region of the Young People's League, was the installing officer. Following the ceremony, the group listened to recorded excerpts from "The World of Sholem Aleichem."

At its following meeting on February 9th the Junior League listened to a talk by its leader, Mr. Hyman Brickman, on "World Jewish Migration." On February 16th, the group met jointly with the Y.P.L. group of Congregation B'nai Jeshurun. The feature of the evening

## The Encyclopedia of Biblical Interpretation

THE English edition of the "Torah Shelemah," by Rabbi M. M. Kasher, edited by Rabbi Dr. Harry Freedman, faculty member of the Adult Education Institute and lecturer in Bible at the Yeshivah University, was published recently.

This is the most comprehensive compilation of Talmudic and Post-Talmudic interpretations of the Bible, chapter by chapter and verse by verse, that has ever been published. In addition it includes a selection of Commentaries from the earliest times down to the present day.

The First Volume, which was dedicated to the then President Harry Truman in gratitude for his prompt recognition of the State of Israel, received very favorable comment by Rabbi Dr. I. H. Levinthal in the *Review*. The second volume is now ready. It is dedicated to President Eisenhower in recognition of his outstanding services to the cause of peace and hu-

Tuesday, March 6: Executive Board Meeting, 10:30 A.M., followed by General Sisterhood Meeting, 12:45 P.M.  
Wednesday, March 14: Annual Torah Fund Luncheon.

Wednesday, April 16: "Chai" Luncheon, given by Brooklyn Branch, Women's League.

Our March Meeting will be in the form of a Model Seder, conducted by the Officers of the Sisterhood, with Cantor William Sauler the soloist. Traditional refreshments will be served. We are looking forward to greeting you personally on Tuesday, March 6th.

was a talk by Dr. Israel Goldstein.

With the festival of Purim at hand, the meeting this week will take the form of a hilarious Purim Carnival. Indications are that a good time will be had by all.

For the coming month, the Junior League is planning a session devoted to educational and vocational guidance. A professional staff member of the Federation Employment Service will preside, and a film will be shown. The meeting after that will feature a square dance program and social, with a professional caller. Then will come two sessions devoted to the Festival of Passover: a Pesach program and a Third Seder.

manity. Both volumes are now obtainable. For copies or information consult the Sisterhood Gift Shop at the Center.

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## COMMUNISTS IN THE KNESSETH

(Continued from page 5)

is no pity in a communist. He is no longer the distinguished member that he was in Mapam. Here he does not play first fiddle. Even that poor little paper, *Kol Ha'am*, rarely prints Sneh's articles on the first page. That space is reserved for Mikunis or Wilner. Sneh must take second place even though he by far surpasses his new friends in writing ability. However, his journalistic talents have deteriorated in the Communist Party. His pen has also become boring, since his articles must now be edited by "political inspectors," and pass through a process of dehydration. In the Knesset his voice is now heard infrequently. When "secretary" Mikunis left the country—to pay his respects to Moscow—it was Wilner who replaced him as spokesman of the fraction. Only rarely does Sneh have permission to speak for his party, and even then when he does he is obliged to read his address. This erstwhile brilliant orator, whose improvised speeches held thousands spellbound and who fascinated the best sons of the nation during the debates at the Zionist Congresses, without resorting to written memoranda, is now compelled to write down in advance all that he wishes to say in the Knesset and show it first to those appointed to watch over him. Both he himself and they fear that he might slip up as already happened during a speech on the "Defense Fund." He then called upon the workers to contribute toward defense-arms for Israel, stating clearly that communist workers do not keep themselves apart from the others. But the following day, when instructions were received from the bearers of the "torch of the East" that only the Egyptian deserved to arm themselves, and that Israeli's were obliged to submit to slaughter, Moshe Sneh was compelled to disgrace himself in public, to stand up on the Knesset platform, deny the words he had spoken previously and lie openly that he had never said them. For this was the order that he had received: to whip himself like one of the famous heroes of Gogol.

Woe to us that we have witnessed him in his disgrace! Woe to him that he has sunk so low!

Ever since Sneh "found himself" in the communist world, he has lost the spark of spontaneity, born of free expres-

sion, and both his speeches and his articles have become dull and colorless. He is trying hard to imitate the communist style so that those who watch over him will find no faults.

As the result of generally improved personal relationships in the Knesset, no

## A NEW BOOK ON THE TALMUD

Reviewed by BENJAMIN KREITMAN

*The following is a review of "Understanding the Talmud," by Ernest R. Trattner and published by Thomas Nelson and Sons. The review is also being published in "Adult Jewish Education Quarterly," of the United Synagogue of America.*

THE Talmud, that vast compendium of law, ritual, theology and folklore, ranking second only to the Bible in our Sacred Library, has been the Jew's main link with the past and his authoritative guide for the present. The curriculum of an Adult Institute for Jewish Studies cannot therefore be complete without an intensive course in this subject.

And yet there rarely appears in the announcements of such institutes a systematic course on the text of the Talmud; we do find occasionally a few stray lectures on the lives of the Sages or on the history of the Talmudic period. The reason for this glaring incompleteness in our curricula is the appalling scarcity of good popular textbooks and anthologies to use in teaching this difficult subject. A comparatively recent glossator of the Talmud referred to it graphically as a vast sea. Without an adequate textbook and educational materials the waves of this sea may overwhelm both the instructor and the student.

•

We therefore welcome every effort that is made toward popularizing this subject and advancing the layman's interest in it. Dr. Ernest Trattner, a rabbi in Los Angeles, is to be complimented for presenting us with a concise and readable book on the understanding of the Talmud, as are Thomas Nelson and Sons, the renowned publishers of the Revised Version of the Bible, for bringing such an important but neglected subject to the

specific social ostracism is practised against members of the communist faction. Sneh and the other members have many memories in common. Many members remember him, then from his university days in Warsaw when he was most active in the Zionist cause. Others recall him from the period of his Haganah activities, or from their com-

attention of the general reader.

From the standpoint of its usefulness for adult Jewish education courses, the book suffers from two major faults. The author apparently had in mind an audience of Christian laymen with biased notions about the Talmud, which leads him in his apologetic ardor to make facile generalizations and distorted comparisons. The entire meaning of the Talmud for the Jew is thrown out of focus in the similarities which the author feels impelled to draw. In his introduction, "Beginnings of the Talmud," Dr. Trattner writes: "Christian leaders satisfied this yearning (for possessing an authoritative literature in addition to the Old Testament) among their people with the New Testament at the same time that Jewish leaders were satisfying a similar yearning among their people with Jewish literature called the Mishnah." Lest the point be missed, the author strikes home: "In other words, the Mishnah, not the gospels, became the New Testament of the Jewish people." Even rudimentary acquaintance with the history of the Second Commonwealth would show the lopsidedness of this equation. The same apologetic concern leads Dr. Trattner to set aside the cogent reasons adduced by scholars for the writing of the Mishnah and to assert that "one of the major reasons why the Mishnah was reduced to written form was the desire to offset the powerful propaganda of Christianity, which was luring thousands of Jews to the new faith."

•

Then too, for the layman, and even the scholar, the most difficult aspect of the Talmud is its distinctive and peculiar line of reasoning and argumentation. Without adequate introduction and preparation the average student may be

(Continued on page 23)

## COMMUNISTS IN THE KNESSETH

(Continued from page 21)

mon associations in the Jewish Agency and the Zionist Actions Committee. They all feel deeply grieved that such a tower of strength should have entered the garden of Stalin and was lost there so tragically. Yet, old friendship tends to modify somewhat the sting of bitterness toward him, and often Sneh can be seen in the Knesset restaurant in a friendly chat.

Incidents that break out around Sneh in the Knesset prove how much anger has accumulated within this man, anger that overflows occasionally like hot lava. Then he loses all sense of propriety. He becomes rude, cursing members of

other parties (I hardly believe these words are recorded in the official reports). Much of his foul invective is directed against the Prime Minister, David Ben-Gurion, and even Shprinzak, the moderate and tolerant chairman of the Knesset who has risen above the narrow-minded party envy, has not been spared the sting of Sneh's tongue.

No wonder that the man is bitter. He has burned all the bridges behind him and takes the path of no return. And now occasionally he must realize that he has not added any strength to the Communist Party, branded as it is with the infamy of national betrayal by the whole nation in Zion, and that he and his new friends must remain in "unsplendid isolation."

(Continued from page 10)

## SINCLAIR LEWIS

from his post for alleged disloyalty, incompetence, and unethical conduct, but actually because of his utter dedication to the religion that he and a few associates called science.

Prof. Gottlieb conceived the idea of reshaping his university as an institution for research in pure science, and at a medical convention he met a young Harvard scientist who, he thought, could adequately execute his plan. Naively he suggested to Dean Silva that he—the lifelong Medical School Dean—should resign in favor of the Harvard scholar. Gottlieb unthinkingly and—in the interests of scientific progress—also went directly to the President of the University.

The only thing that could happen, did happen. Professor Gottlieb was dismissed by the Board of Regents after he roundly denounced them all—Dean, University President and Regents—for maintaining a shopkeepers' and politically-directed institution. At 61—after twenty-one years of teaching in American universities—he was now a cranky, discredited and jobless Jewish schoolmaster.

His wife died, his elder daughter ran away with a gambler, and his son, Robert Koch, pestered him with never-ending demands for money which he didn't have. His sole comfort during those desperate days was his daughter, Miriam, the pianist who became his housekeeper. When he returned from the cemetery after his wife's burial he read to himself from

the Book of Job, the closest approach he had ever made to communion with the God of his fathers.

And then at last came the offer from the McGurk Research Foundation, the soundest and finest organization for pure, scientific research in the country.

In Max Gottlieb, Sinclair Lewis brought to life the heroic tragedy of the true scientist. Sinclair Lewis drew him head and shoulders above all his other Jewish characters.

## TO MEMBERS PLANNING BAR MITZVAHS

**M**EMBERS whose sons will be Bar Mitzvah during the next year are requested to reserve the date well in advance by contacting the Center office HY 3-8800.

The following recommendations were accepted by the Board of Trustees and became effective January 1, 1955. . . . Be it resolved that after January 1, 1955, no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956, two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination."

## DEAR MR. WEBSTER

(Continued from page 15)

tea down the sink. "And so to bed."

"Were you planning anything for Purim, Sam?"

This was his chance. He looked at her, hopefully. He saw her in a bathing suit at Miami and his heart leaped. And he saw her dreamily thinking of herself, harmonizing. She was humming the melody. Well, didn't he know she hated the water?

"Planning? Who was planning anything?"

"You know," she said, "you sound very funny, Sam."

"If I'm funny—then why not laugh?"

"If only I weren't so tired. Those meetings—they knock me out. I can't think. Let's sing. Let's practice—"

"The Union," Sam Wellerman said, "the husbands of Talented Wives Union, or in other words, the H. T. W. U., says no practicing after eleven o'clock at night."

But he kept humming; all the time he undressed and washed, he kept humming. A man can sing from heartache too, can't he? He went to sleep and he slept. He dreamt of the boys at the Men's Club making a farewell party for him on his departure for a Purim Holiday. Virginia Beach, here come Sam Wellerman and wife.

He laughed in his sleep; his wife woke him up. "What were you dreaming about that made you so happy?"

"Who was dreaming?" he said, sorry to be awake. "Who's happy? Why don't you go to sleep? I told you you wouldn't sleep because you get so upset at the meetings, didn't I? Why don't you give up the play, Sara?"

"I was sleeping, Sam. You woke me up. Tell me, what were you dreaming? You *must* tell me!"

He might have told her anything. He might have even told her the truth. He said, "I was dreaming I was King Ahasuerus."

"God forgive me," Sara Wellerman said. "I'm glad you're only my Sam." Contented she turned away from him and immediately fell asleep. Sam took courage from her good example. He slept fitfully. He dreamed he travelled down to Virginia Beach with Noah Webster and all the while they did nothing but argue about "what is talent?"



## A New Book on the Talmud

(Continued from page 21)

tempted to dismiss Talmudic argumentation as being a conglomeration of random reasonings and deduction. It takes a skilled and learned teacher to point up the basic canons of the reasoning and the subtle structure of the argument. Though in his discussions of the methodology of the Talmud Dr. Trattner leans quite heavily on the authoritative articles of the Jewish Encyclopedia, he does not succeed, to this reviewer's mind, in elucidating for the layman the basic principles and the dynamics of Talmudic argumentation.

Despite these shortcomings, this book, in the hands of a cautious and competent instructor, could be used with profit in adult education classes. The author does give us a systematic survey of the various types of Talmudic literature, with accompanying examples to illustrate their character. The simplified chronology of the Talmudic period, included in the appendix of the book, will be of great help to the student in finding his way in this involved era. The inclusion also of a readable translation of the Pirke Avot enhances the usefulness of the book as a classroom text.

## Heine

(Continued from page 8)

a follower of the pleasure principle. To Meissner, a writer who visited him regularly in his last years and acted as his Boswell, the bed-ridden poet said that if

he could get up and be able to walk around on crutches he would go straight to church. "You are joking," Meissner objected incredulously. "No, no, certainly to church," Heine insisted. "And where else should one go on crutches? Of course, if I could go without crutches, I would rather take a walk on the smiling boulevards as I take part in the Bal Mabille."

When death came, in February 1856, Heine was asked whether, in view of the fact that he had led such a sinful life, he was not a bit afraid of facing the stern judge in the After-World. No, Heine replied with a faint smile, he was not afraid: "Dieu me pardonnera, c'est son metier—God will forgive me, that is His business."

## Membership Applications

The following have applied for membership in the Brooklyn Jewish Center

BARAD, MARTIN H.: Married; Res.: 73-22—189th St.; Bus.: Teacher, Board of Education; *Proposed by* Jane Laskow, Benj. Markowe.

EPSTEIN, MISS CAROLE: Res.: 478 East 96th St.; *Proposed by* Irene Friedstein, Natalie Katzman.

GRAFF, HERBERT: Married; Res.: 300 Sullivan Place; Bus.: Children's Wear, 1370 Broadway.

HEPNER, IRVING: Married; Res.: 1134 St. Johns Place; Bus.: Accountant, 105 Court St.; *Proposed by* Jacob Hoffman, Harry Silver.

JOSEPH, MISS CECILE: Res.: 106 Clarkson Ave.

LANDAU, CHARLES: Single; Res.: 1089 Sutter Ave.; Stock Broker, 50 Broadway.

MORITT, HON. FRED: Single; Res.: 518 Eastern Parkway; Bus.: Attorney, N. Y. State Senator, 280 Broadway; *Proposed by* Gerald and Harold Jacobs.

QUINTMAN, MYRON: Married; Res.: 328 Troy Ave.; Bus.: Commercial Artist, 360 West 11th St.; *Proposed by* Ralph R. Moscovitz, Julius Sommer.

SASS, IRVING: Single; Res.: 584 Logan St.; Bus.: Margin Clerk, 333—7th Ave.

SHAFRAN, ABRAHAM: Married; Res.: 33 East 58th St.; Bus.: Jewelry, 71 West 47th St.

SHERR, MISS MARNA: Res.: 273 Buffalo Ave.

## Reinstatements:

ALPERT, BURTON: Married; Res.: 95 Eastern Parkway; Bus.: Salesman, 220 4th Ave.; *Proposed by* Mrs. I. Lowenfeld, Sam Katz.

KIRSCHENBAUM, MARTIN: Single; Res.: 555 Crown St.

SCHLOSSBERG, MISS JOYCE: Res.: 27 Prospect Park West; *Proposed by* Jane Laskow, Leo Kaufmann.

WASSERMAN, LEON: Married; Res.: 470 Ocean Ave.; Bus.: Attorney, 32 Broadway.

FRANK SCHAEFFER,  
*Chairman, Membership Committee.*

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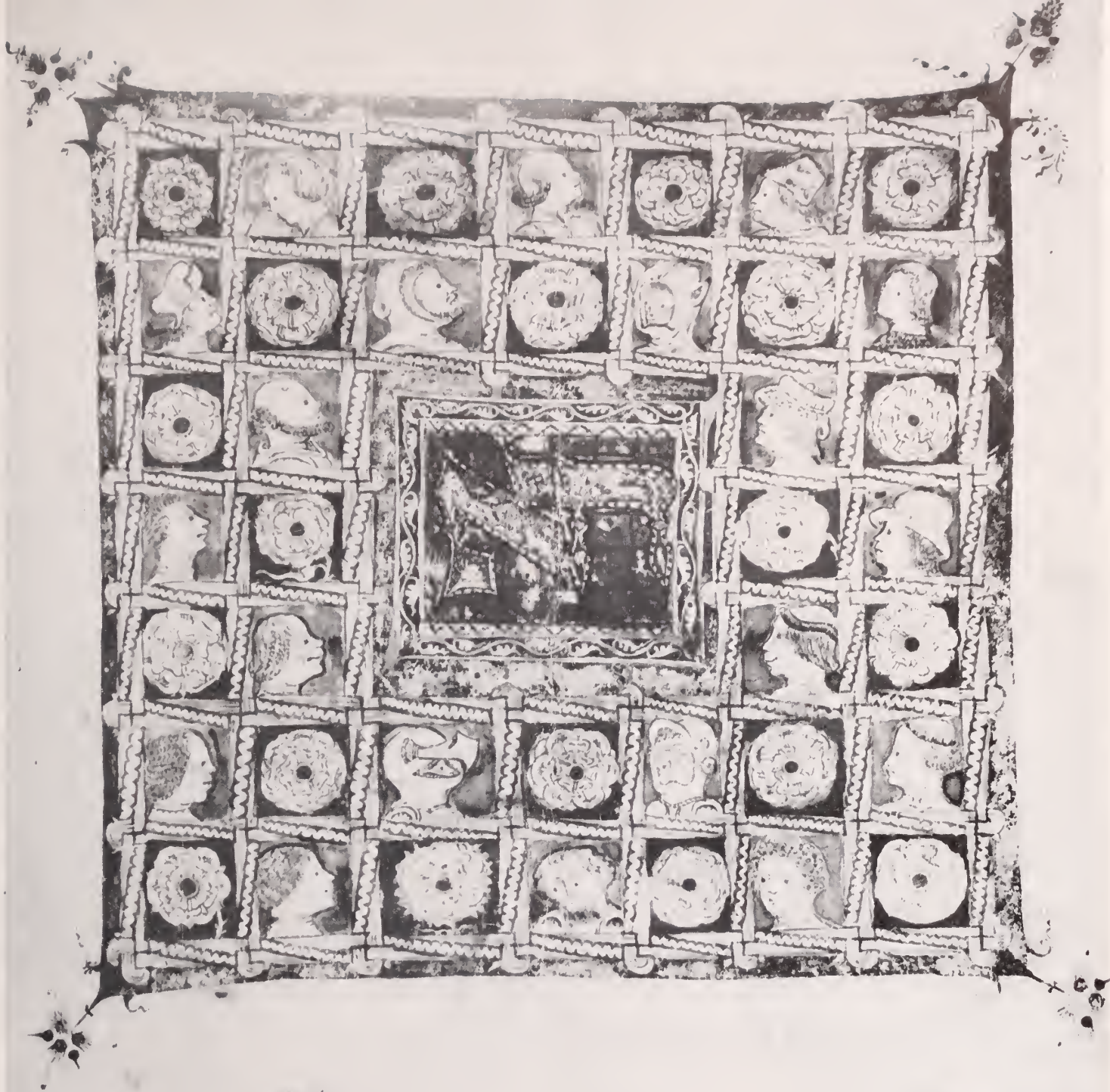
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AN ANCIENT ITALIAN HAGGADAH, DESCRIBED ON PAGE 4

Brooklyn Jewish  
Center Review

PASSOVER, 5716

MARCH, 1956



# PASSOVER SYMBOLS



The symbols in the plate:  
A—Egg, B—Shank Bone, C—  
Bitter Herbs, D—Lettuce, E—  
Charoseth, F—Horse Radish.

## PESACH — PASSOVER

Pesach is a Hebrew word meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

## SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

## THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzoh placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce; charoseth,—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

## MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to

Sarah: "Make quickly *three measures of fine meal*: knead it and make three cakes." The three matzoth symbolize these three measures.

## WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

## MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

## THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

## CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It

has the color of clay or mortar. We eat it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

## ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

## THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

## CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

## LEST WE FORGET

*The following is a prayer suggested for the Seder Services.*

ON THIS night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name,

and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah:

And though he tarry,

None the less do I believe!

And though he tarry,

Nonetheless do I believe!

I believe, I believe, I believe!

I believe, I believe, I believe

With perfect faith, with perfect faith

In the coming of the Messiah I believe!



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## GOING "UP OUT OF THE LAND"

THE essential definition of Passover is to be found in the phrase "Yetziat Mitzrayim," the going forth out of the land of Egypt, a phrase repeated innumerable times in the Bible, in the Haggadah and in the Prayerbook. Many synonyms have been offered for this phrase, the most popular being "release," "liberation," "freedom." These, in their simplicity, gloss over the extraordinary character of the Exodus. Anxious as we are today to find in ancient Biblical history examples and inspiration for contemporary political institutions, we have equated "Yetziat Mitzrayim" with the drives for equality, emancipation and civil rights. In part this identification is undoubtedly correct but it conceals the religious quality of the going forth out of the land.

History helps us to bring into clearer focus the singular nature of Israel's redemption from the hands of their taskmaster; history is replete with examples of slave peoples who cast off or attempted to cast off the shackles of slavery. In the ancient Sumerian empire and in later Babylon there were foreign ethnic groups, enslaved by the natives, who rebelled against their masters and at times succeeded in gaining their release. During the long period of Roman dominion over most of the civilized world we find many insurrections of slaves who gained the rights of free men. In this country a sanguinary civil war was fought on the issue of slavery which ended in the emancipation of the negro from servitude.

What did these slave peoples want in their insurrections and rebellions? They

sought and gained freedom, civil rights, duties and privileges like that of their masters, and a recognition by all of their human dignity. Some slave rebellions went even further. The slaves succeeded in wresting the control of the government from their masters and in turn became themselves the masters. The tyranny of former slaves became a byword for cruelty in ancient days. "Under three things the earth quakes, under four it cannot bear up: a slave when he becomes a king, a fool when he is sated with food, an unpopular woman when she is married and a maidservant when she supplants her mistress. (Proverbs 30.21-23.)

The Egyptologists tell us that before the children of Jacob came to Egypt and were enslaved, many Semitic tribes, blood kinsmen of the ancient Hebrews, had penetrated the rich delta country of Egypt and were probably pressed into slavery by the native Egyptians. In time they rebelled against their masters, won their freedom and went on to gain control of the reins of the government. It is conjectured that the Pharaoh, who was favorably disposed to Joseph and his brethren and ceded to them the fertile district of Goshen, was a Pharaoh of the Semitic tribe of the Hyksos. The Hyksos kings ruled Egypt throughout the period of the 14th dynasty and finally lost their power as a result of a native uprising. We find an echo of this event in the Bible's simple reference, "and there arose a new king who knew not Joseph."

The natural, logical and historically precedented course for the Hebrews was to rebel against their Egyptian task-

masters at that moment when Egypt lay ravaged by plagues, gain their release, force the promulgation of equal rights and retake their land of Goshen. Instead of following this natural and accepted course of conduct, Moses and the children of Israel quit the land and went forth into a frightful, terrifying desert. In this is to be found the extraordinary significance of the Exodus.

Moses, the great architect of the human spirit, and his disciples, knew that in the land of Egypt, weighed down spiritually by the massive pyramids, an enduring people dedicated to the law of God could not be fashioned. A Mount Sinai for the revelation of the Torah could not be found amidst the lush decadence of an Egypt. Mount Sinai could be found only in the midst of a barren desert, free from the allurements of the fleshpots of Egypt. It took superhuman strength and courage to exchange a rich, fertile Egypt for a terrible desert. The Hyksos, with their dominion and their equality with the natives, sleep the dreary sleep of forgotten nations; all that remains of them is a scant reference in an archeologist's notebook. Thus we see how "the going forth out of Egypt" is inwardly bound with the Torah and Mount Sinai.

The remembrance of "Yetziat Mitzrayim" is a lesson we bring to the nations of the world. Freedom, equality and civil rights, from the standpoint of religion, are not to be considered ends in themselves. As such they may rapidly disappear. But they are to be taken as the indispensable requisites for that opportunity that must be given every man to reflect in his life a God-given humanity.

DR. BENJAMIN KREITMAN.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## A MOVING AND INSPIRING EXPERIENCE

I WANT to share with the readers of the *Review* some of the inspiring experiences I was fortunate to find during my present visit in Miami Beach. I came here to rest and to try to relax after feeling completely exhausted from the strain of a heavy schedule of work, particularly in the preparation and in the delivery of the four lectures on the different religious ideologies of American Jewry. And so I was determined to keep to myself and not to attend nor to participate in any public function.

But I could not resist attending the formal launching of the national campaign of the United Jewish Appeal, which took place in Miami Beach recently. And how thankful I am that I was there! And how sorry I am that all of you could not have been with me to behold this glorious scene in which the leaders of the Jewish communities from every part of America rose to heights of sacrificial dedication never yet matched in American Jewish life.

It was a beautiful Sunday afternoon, an ideal afternoon to be on the beach or in the surf—certainly not to be confined indoors. And yet about seven hundred men and women filled the spacious hall

of one of the leading hotels, and hardly anyone left the hall until late in the afternoon, when the proceedings concluded. There was a serious mood in the expression of the people—a seriousness that could almost be felt in the very atmosphere of the surroundings. The people knew that a severe crisis—perhaps more serious even than the dark days of 1947 and 1948, when the war of Israel's independence was fought, faced Israel today, and they were determined to prove to their brethren in Israel—and to America as well—that they stood shoulder to shoulder with them and were determined to do all in their power to help;

to overcome the heavy difficulties facing them. The speakers rose to the occasion. It was not he usual oratory that one often hears at public gatherings. There was no attempt to appeal to emotions, merely a straight-forward telling of the facts—horrible facts indeed; they told what the Arabs are contemplating, and what they are doing, with the help and connivance of the Communist governments;—they told of the weakness and stupidity of the policies of the western diplomats, and of the heroism and self-sacrifice displayed by the Yishuv in Israel. And when the story was finished a response came from all in the assembly unprecedented in the annals of American Jewry. Two funds were appealed for, the regular fund of more than 100 million dollars to take care of the heavy program of the United Jewish Appeal, and a special Survival Fund of 25 million dollars to meet special deference emergencies, such as stock-piling of food in case of enemy attack, the building of air shelters and other such non-military purposes. Each one's name was called, and practically every one announced his or her regular contribution besides a special amount for the Survival Fund. Tears were in my eyes—and I noticed many more were wiping away their tears—as I heard man after man rise and announce his gifts. To what heights of giving these people rose!

Men who give annually 50, 75 or 100 thousand dollars to the U.J.A., repeated this sum and added a double amount for the special fund. More than 19 millions were given to the regular U.J.A. fund, and more than 9 millions to the special Survival Fund! These leaders came from every section of the country, from the large cities and from very small communities; they represented the older generation who were themselves immigrants to this country, and also the younger generation born and reared in this blessed land. All of them displaying a sense of loyalty to their people that speaks well for the future of American Jewry. In the heavy gloom that surrounds us these days, and in the despondency that often overtakes us, it is inspiring indeed to behold such a scene. Blessed with such leadership, I am confident that the masses of American Jewry will also set an example to the world and rise to the heights.

It is not to hope and to believe that the call will come to us, as it soon will, we of the Brooklyn Jewish Center will prove that we too can and will follow with the same sacrificial giving and thus do our share in helping Israel achieve a victory that will bring blessedness to its land and also to the cause of Democracy throughout the world!

*Israel H. Levinthal*

### NEW YIDDISH DAILY NEWS-PAPER I'J TEL AVIV

The *Yiddische Zeitung* is edited by David Lutzky and will have among its contributors Zalman Shneur and David Pinsky, well known Yiddish writers. The newspaper will be independent in party politics and has secured contributions from representatives of virtually all parties in the country. This is the second daily newspaper appearing in Israel in the Yiddish language.

### THE HAGGADAH ON THE COVER

The page on the cover is from a beautiful Italian Haggadah written in 1454 by Joel ben Simon, called Feibusch Ashkenazi.

This Haggadah has many beautifully illuminated letters, the Aramaic word "Hah," on this page forms the center of a square consisting of 36 fields in which well drawn faces alternate with other designs.

Human figures and animals, frequently grotesque, occur also in various places of the manuscript serving as ornaments. There are no illustrations of the Haggadah themes in this volume.

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# HISTORIC HAGGADAHS

A SELECTION OF PAGES FROM RARE HAGGADAHS

With Commentaries by Dr. Benjamin Kreitman







**T**HE Haggadah, literally "the telling," is an early compilation of the passages in the Bible on the Exodus from Egypt and their Midrashic interpretations by the Sages of the Talmud.

Constructed in the form of a dialogue between father and child, the Haggadah is the fulfillment of the Bible's command, "and thou shalt tell thy son in that day, saying, it is because of that which the Lord did for me, when I came forth out of Egypt" (Exodus 13<sup>8</sup>).

Many of the Midrashic interpretations in the Haggadah are considered the oldest extant in Rabbinic literature. The redactor of most of the Haggadah as we have it now was Rab Amram Gaon (c 850), who was also the compiler of the prayerbook. Additions, particularly hymns and folk verses, were admitted into the Haggadah as late as the middle of the sixteenth century.

From early days it has been customary to translate the Haggadah into the vernacular for the benefit of the children. Aaron Hakohen of Lunel, who lived in the fourteenth century, mentions it as a laudable custom and refers to an early precedent for such translation established in England.

The Haggadah, being the chief ritual work for home use, in which none of the questions in regard to the use of human figures for decorative purposes could arise, afforded manifold opportunities for illustration.

In these pages we present a selection from the rare Haggadahs in the collection of the Library of the Jewish Theological Seminary of America.

On page 5 is reproduced a page from a Spanish



Haggadah of the 13th century, the oldest Haggadahs extant. Existing manuscripts do not go back beyond the 13th century, the time probably when the Haggadah was first written separately from the Prayerbook.

On pages 6 and 7 are two additional pages of the Haggadah represented on the cover of this issue. Note the figures, human and animal, on page 6, and the striking lettering on this page. The names of the plagues are superimposed on the letter abbreviations.





# מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר

בן עזריה ורבי עקיבא ורבי טרפון שהיו

מסבין בבני ברק והיו מספרים ביציאת מצרים כל

אותו הלילה עד שבאו תלמידיהם ואמרו להם רבותינו

הגיע זמן קריאת שמע של שחרית:

**אמר רבי אלעזר בן עזריה הרי אני בבן שבעים**

**שנה ולא זכיתי שתאמר יציאת מצרים**

**בלילות עד שדרשה בן זומא שנאמר למען תזכור את**

**יום צאתך מארץ מצרים כל ימי חייך ימי חייך הימים**

**כל ימי חייך הלילות והימים אומרים ימי חייך העולם**

**הזה כל ימי חייך להביא לימות המשיח:**

**ברך**

**מעשה**

עם גימאך איין פלשח מיט רבי אלעזר אברכי ויהושע אברכי אלעזר זון עזריה

אברכי עקיבא אברכי טרפון רחל אמן רם קיבן פסח איין איינע פאלט ר' הים

בני ברק אברכי ווארד בלשן בן דעם איינס נאכטא בן פזעס רחל זעלבית גאנץ נאכט ביים רחל קאנאן

אירי חלבודט אברכי ווארד און איינס בן איינס ליבן רבנים פסח הים גימאכט ר' בייט רם פון אל רם ווערן

קיינעם פסח אברכי:

**אמר**

ואנש רבי אלעזר זון עזריה בור מאלך איך בין אז איין זון פון זיבטיק יאדך אברכי בן

ניח ויורדי גיוועזן האט איך האלף זיין מיטן מאלטס זון אל ר' ביל בום איינס נאכט

בון בצרים ביין נאכט ביים פערט דרשן זון וואס איז רעד פסח זעב דורשט זולסטו גידיענן רען

טאג רם ר' ביסט איינס גאנץ בון לאכרא בער אל סעב ריינס לעבן סעב ריינס רען רם מיניט

בייא טאג אל טעב ריינס רען רם מיניט רחל פערט אברכי רחל חבבים זאגן טאג ריינס לעבן

רם מיניט רחל פערט אל טאג ריינס רען רם מיניט ווען בסיח קיינס:

**ברך**

ר' חכמים בון יציאת מצרים האבן איין גרוס חקיה:

בית ר' תלמידים קאנאן אברכי זאגן איין בייט ק'ש בון לאחיה:



פרדס צלי אש

**מעשה**

באז הביא ראי' המדרב' לפער

סיהיה חכם נבון ויודע את התורה מתעשה חתמת

החכמים הגדולים האלה סאחר האביל האריכו בזה

בבזה בחלה עד פלא הרגישו כי פלה הפחד אס

לא העירו' למידה' בקצו' קם שנתנו פסח הכן החת':

בבני ברק כלים מבריקי' בחפסי' כי כל דבר בון

ועתה יקרא בן יואלי היו בבית ראובן נפלא ופסיד:

ואפסר לא מנו סנה לעיניהם כל איתו הלילה

לפסח כאבותינו בליל סתורים ויציאתם מחגרים

פלא יסמ כלל כי עד חזי הליל מתעסקו במח' הספח

ומנות ויורדים ומפס עד היום ביבוא ויען בכל דור

דור חייב אדם לראות את עצמו כאילו הוא יבא

מזגרים האריכו בפער בפרד זה גם הם כל הליל' עד תכיר:

**אמר**

ראובן עור הסף רחיה

פכית פחלו' לפער בתי' כי את ראובן פסח היות פערט

לו גם וכן י' סנה מינוחה נפלא לחכמתו כאילו היה

בן פ' סנה פלא לא הגיע בחכמה להוכיח לחבריו

סחאמר ז' כלילות עד פדרס' בן וואס סיהיה קפן

בפסיס ולא נסמך ולא נעם לונס כחמו ודרשתו היתה

פנס פפרשת ויאל' לא היה לחזקה בלילה מנר היות

זה וזר הנוכי' סאיונהג כלילה ראו' לאחרי' להאכיר

ז' סנה סיהיה כלילה: והחיה זה מפקדן למען

תזכור וגו' פס היותו אחר בפרשת

פרדס צלי אש

בדרשת הספח כי אל סיפורם על מכות הספח

סאחר מרי פנה בבנה אלל על ית וזכרו חלת כל ית

חייך וזכמו' ראו סהליה מתסכת ליום דרשו הרבו

ליחות התסחי' כחם לא יאחרו עוד חיה אסר העל'

את בני ים מארץ מכרי' וגו' לא סתפק' ית מתקנות' אלל

סחא פפלה וכו': והביא התנוד רבני ראובן פה

לכא מכל נר מעלת מכות זו ספור ית בליל פסח בן

לדברי בן וואס סאחרל סוכרה אף בכל לילות

הסנה כס טרואי להאריך בזה בליל פסח בון לדברי

חכמו' סאמר' ליח' המתקין לא תתכסל גתקייס לפס' ביו

**ברך**

הקווס ואד פציבא רחיה

בסבא מדרה לפער בום מתעשה ראובן ויורדי' בן

וואס סנדיק הדבר להיות פכית' ה' ברה בלחמה' כי

יסלך בק' וגו' פלא הספין בפער לכר ולא לענן רון

וביאל' חכמו' לא רדך גברה לכל א' פמי פדכו אס חכס

והחם פור אס לרעס חסס פנה כפיל כאולתו ואש

לתס מתהלך בתומו טיין ולפאדמו יודע לפאל יתחח

ל' ברוך המקו' יהבה סאלל האז מתקו' פל פלס וכו':

סאחיה בון כי בססב המקום פגלו רבות יאדו

פל רדך יאדו' ל' ית' וועד כי מקום יאדו' על הדעלה

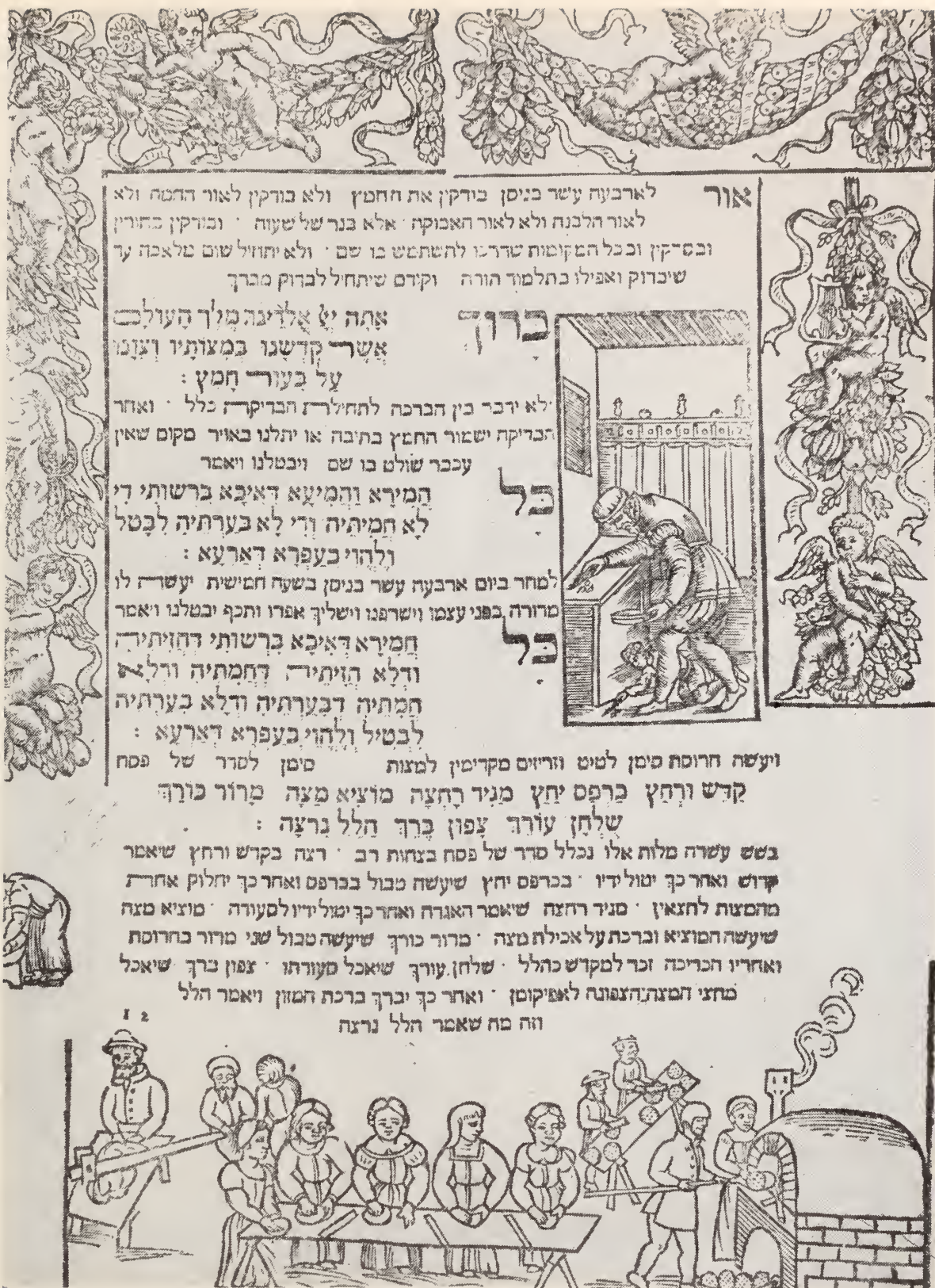
ולחית מעלת מתיאדו' ית' בלתי מוסב עד פיה' פלא

איה מקו' ככור לקי סחא פתס המקום כלו העתלה:

כנגד ר' כהני' כי כפס' ית בר' מקומות האכיר פס בן

מתלמו האר' אקדו' לרבר כס





On page 8 is a representative page of a printed Haggadah published in Germany in 1628. On the side columns is a commentary entitled "Perush Tzli Esh." At the bottom is an illustration of the fine sages at Bnei Brak discussing the story of the Redemption. A Judeo-German caption explains the illustration.

On this page is a selection from the first printed and illustrated Haggadah in Italy. It was published in Mantua in the year 1560. This page gives the laws concerning the removal of the "Hametz." The illustrations are of the search for the leavened bread in the upper right-hand corner, and the baking of the matzah at the bottom of the page.





חֲשֵׁד אֶתְּהָא עֲבָדֵי לִשְׁנָה

הַבָּאָה בְּיָמֵי חֻדְשֵׁי

נִשְׁתַּנֵּה

**מִדָּה**

הַלֵּיל הַזֶּה

מִפֶּלֶל הַלֵּיל

שֶׁבֶל הַלֵּיל וְהַלֵּיל אֲנִי אֲבָלִיךְ

הַמִּצְוָה הַלֵּיל הַזֶּה

בְּלִי מִצְוָה שֶׁבֶל הַלֵּיל

אֲנִי אֲבָלִיךְ שְׁאֵר יְדִקוֹת

הַלֵּיל הַזֶּה מִדָּוָר שֶׁבֶל

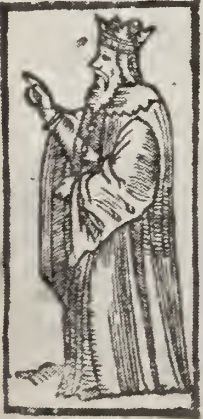
הַלֵּיל אֲנִי מִטְבִּילִיךְ

אֲבִילִי פֶעַם אַחַת הַלֵּיל

הַזֶּה שְׁרֵי פֶעַמִּים שֶׁבֶל

רמב"ם מצד פ' אומצא: שאר  
ידידות: אפי' פעם אחת: פ' אפי'  
נמצא: הלילה הזה כבודו ושני  
פעמים דוקא: ארת כדמפון וא'  
כדמפון: והיה לכבוד לרתום  
נשאת שני הטבול תלחכבך  
שלשת שאלות שני האכילות  
אבל הפסיק בטבול לעורר צנב  
אווחיה: כשאלת וכל על שאל  
נשין שני הפסיק בלילה אחת  
שאכל כצד מסור לדוד: וכו'  
עבודות: וטבול ואכלת דסיבה  
לדוד וכו' להורות: והיטל להם  
שהיה להם עבודות: חרות אבל  
אטלג דבדנו 4 אחת: ודא  
בתיב הארכעה שאלות הללו  
באפון בדו נשתנה וכו' ודא  
מפוק לה באפון עבדים היינו:

טרת הדול כדוק וכלכס  
למס ומה דלוגל כנס





THE selection on page 10 is from a printed Haggadah published in Mantua, Italy in 1568, on the left-hand side is a brief explanation of the four questions. Beneath the commentary is a woodcut of a regally clothed man bearing the caption in Hebrew, "Picture of the Questioner According to Law and Custom." The right-hand border is decorated with woodcuts of the Zodiac and the characteristic activities of those particular months. On this page we have reproduced the title page of an Haggadah published in Copenhagen, Denmark, in 1657. The illustrations and ornamentations found in the Haggadahs reflect the general artistic climate and temper prevalent in the communities in which they were written or printed. The ornamentations and decorations of this Danish Haggadah are representative of the art work done in the northern countries during this period.

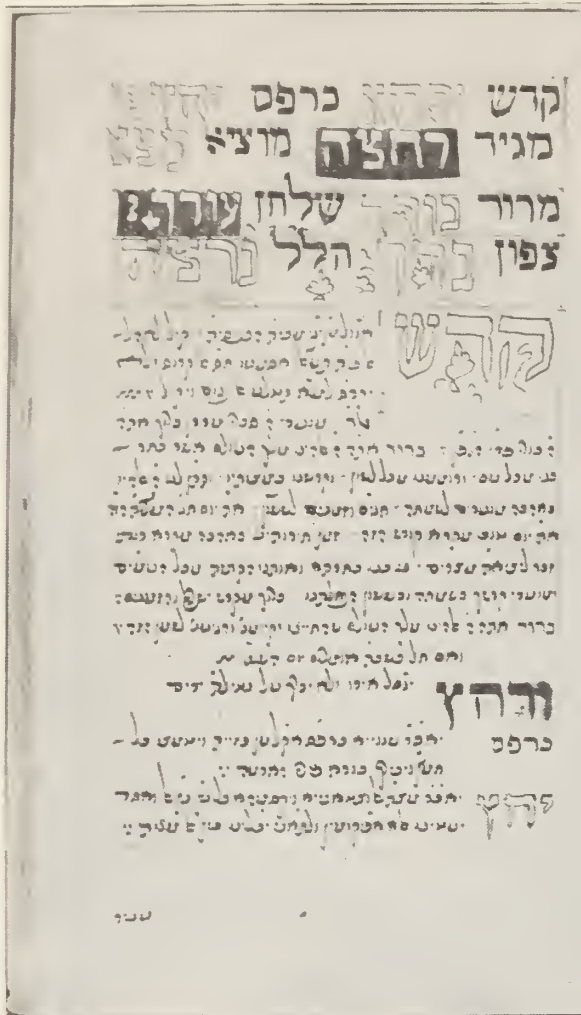
The publications in these pages of the *Review* of selections from Haggadahs produced in different ages and various lands of the Jewish sojourn, underscores the words written in the Haggadah: "In every generation it is man's duty to regard himself as though he personally had come out of Egypt." Through the Haggadah's words and the accompanying Seder ritual we experience again, wherever we are and in whatever period we live, the anguish of the slavery in Egypt, and savour of the joy that came to the children of Israel upon their redemption through God's beneficent hand.

The Seder ritual is not a celebration but a reliving, The Passover ritual and the recitation



of the Haggadah are not recollections of a dead past but a dramatic reliving of the past in which we are the participants. The device used by the Haggadah to make the past vital and immediate is the dialogue between the child and the father, between the old generation and the new generation. The vitality and immediacy of the past is keenly felt at that moment when the past is transmitted to the child, the harbinger of the future. Historical facts are informed with life when they are placed into the hands of the new generation as a sacred heritage.





THE Haggadah selections reproduced on this page are of a comparatively recent date. These pages, title and first page, are from a manuscript Haggadah written in India in 1884. It is the work of the scribe, Judah Ibdal Joseph and has an interesting commentary in a Judeo-Arabic—the Arabic language in Hebrew characters. This manuscript Haggadah is a part of the E. N. Adler-Stroock collection at the Seminary library.

This Haggadah manuscript is an excellent example of the influence the environment has on the Haggadah illustrator. The Jew has never lived in cultural isolation. He has always been eager to adopt the best in his environment, artistic and cultural, and make of it a vehicle to express the beauties and profundities of his heritage. The original manuscript has the deep colors of red, orange and blue in bold contrast with the softly-tinted blue of the manuscript paper,

characteristic of Indian art. Unfortunately this reproduction in black and white does not convey the exotic character of this Haggadah.

We end these explanations of the various Haggadah pages with the prayer that concludes the Seder ritual, taken from a new English translation of the Haggadah by the noted Hebrew scholar, Dr. Philip Birnbaum:

The Seder now ends according to rule,  
Complete in all detail, custom and law.

Just as we were favored to arrange it,  
So may we be granted to perform it.

O pure one who art in the heights above,  
Make us a countless people once again.

Speedily guide Thou Israel redeemed,  
To the land of Zion with joyful song.



*The Jewish Community of the United Kingdom  
Celebrates Its 300 Years History*



*The Design Symbolizing the Tercentenary*

**T**HROUGHOUT the year 5716 the Jews of Great Britain—numbering between 400,000 and 450,000 souls, and constituting nearly one per cent of the country's total population—will be celebrating the 300th anniversary of the Jews' readmission to England. Jews are known to have come to England from the continent after the Norman conquest of 1066. In fact, William the Conqueror encouraged the Jews of Normandy to emigrate because he expected them to form a badly needed class of traders and other middlemen.

For some years these newcomers were allowed to live peacefully in the cities where they had settled, first in Cambridge and Oxford, and later in London, Gloucester, Colchester, and other places. But from the beginning of the 12th century onward, churchmen and barons united to molest and harass these foreigners who refused to accept the Christian religion, and until their complete expulsion in 1290 by King Edward I, the history of the Jews of England was marked by pogroms, robberies, and forced baptisms. The reason the King took this drastic step was a simple one: he wanted to seize the Jews' property and at the same time appease the church and aristocracy. About 16,000 persons left the country, seeking refuge in France, Flanders, and elsewhere.

For the next three and a half centuries there is no evidence of any organized Jewish communal life in England, although individual Marranos (apostates secretly practicing Judaism) were admitted to the country, among them Dr. Roderigo Lopez, who became the physician of Queen Elizabeth but hanged in 1594 for alleged conspiracy. At that time the English public was still very much preju-

diced against Jews—without having seen any Jews except for a few "Portuguese" merchants and intellectuals who lived among them disguised as Christians. It applauded Christopher Marlowe's drama, "The Famous Tragedy of the Rich Jew of Malta," the hero of which, Barabas, is depicted as the devil in human form, vengeful, cynical and unworthy of sympathy. When Edward Alleyn, a noted actor of Marlowe's day, first performed the role of Barabas on the stage, he wore a long false nose to make the monster appear even more hideous.

In the course of years, however, the success of "The Jew of Malta" was gradually overshadowed by the more sympathetic interpretation of the Jewish character in "The Merchant of Venice." Rising above his time, Shakespeare—who also never met a professing Jew—endeavored to understand the unfortunate position of the Jews surrounded by a hostile majority. Thus in the first act he made Shylock say to his adversary:

"... Sufferance is the badge of all our tribe;

You call me misbeliever, cut-throat dog,

And spit upon my Jewish gabardine."

And in the third act Shylock stresses the similarity of human beings:

"Hath not a Jew hands, organs, dimensions, senses, passions?"

A half century after these lines were written, the British public, or, to be more precise, some of its enlightened leaders, were ready to treat Jews not as devilish monsters but as men and women of flesh and blood. Oliver Cromwell, lord protector of the Commonwealth of England, was profoundly interested in several pamphlets written by Manasseh ben Israel, a learned Dutch rabbi who was in active correspondence with leading Protestant theologians in England, and who bolstered his case for the readmission of Jews to England with theological arguments. Manasseh was invited to come to England, and he arrived in London in October 1655. There he submitted a pamphlet, "Humble Addresses to

By ALFRED WERNER

the Lord Protector," to a Whitehall conference of outstanding clergymen, lawyers, merchants and other notables. They decided that there should be no legal bar to the settlement of the Chosen People in England.

In the same year, in the Dutch colony of New Amsterdam, an important letter was received by the governor of the colony, Peter Stuyvesant. Wishing to see the Jewish refugees, who had arrived from Brazil the year before, leave the shores of North America, he had asked the directors of the Dutch West Indies Company in Amsterdam to forbid this "deceitful race . . . further to infect and trouble this new colony." The reply he received was a great disappointment to Stuyvesant: "... These people may travel and trade to and in New Netherlands, and live and remain there . . ."

Hence, one can say that British Jewry and American Jewry are approximately of the same age—if we ignore the sad interlude in medieval England. The Jews who arrived in England in the era of Cromwell were exclusively Sephardim, or descendants of Jews expelled from Spain and Portugal in 1492 and 1498. They were mostly wealthy merchants, and they got along very well with the English population. Their children and grandchildren became Anglicized quickly, yet relatively few of them were to abandon their faith.

Following are some of the highlights in the history of British Jewry, from the era of Cromwell to the 1880's when all the fruits of Emancipation had been reaped, while the character of British Jewry was changed considerably through the influx of Russian Jewish refugees. This chronology is largely based on Sidney Solomon's "The Jews of England":

1657: First synagogue opened in London, and Cemetery at Mile End leased to the Jews.

1660: Charles II knights Augustin Chacon Corchel, the London Jew who

negotiated the king's marriage with Catherine of Braganza.

1697: The number of Jews on the London Stock Exchange is limited to twelve.

1701: The synagogue in Bevis Marks, London, is built (the oldest synagogue in England, still an object of great interest and importance).

1740: Plymouth Jewish community is founded.

1754: Bristol congregation founded.

1759: Solomon da Costa Athias, a London Jew of Dutch birth, makes an important gift of Hebrew books to the newly opened British Museum.

1760: The Board of Deputies of British Jews founded.

1770: First Jewish solicitors (lawyers) are admitted.

1780-1800: Synagogues are opened at Falmouth, Sheerness, Swansee, and other cities.

1803: Jews volunteer in large numbers for service against France.

1807: The first Jewish sermon is preached in English.

1831: The first Jew, James Joseph Sylvester, who became noted as a mathematician, enters Cambridge University.

1833: The first Jew, Francis Goldsmid, is called to the Bar.

1836: David Salomons is elected Alderman of the City of London; Moses Montefiore becomes Sheriff of London and Middlesex (he received a baronetcy in 1846); the Jewish Emancipation Bill becomes a Government measure.

1841: Sir Isaac Lyon Goldsmid is the first Jew to be made a Baronet.

1855: Alderman Salomons is chosen Lord Mayor of London and knighted.

1865: Sir Benjamin Phillips is elected Lord Mayor of London.

1866: The admission of Jews to both Houses of Parliament is legalized.

1871: A Jew becomes Minister of the Crown. Sir George Jessel is appointed Solicitor-General.

1885: Lord Rothschild is the first Jew to be made a peer.

The Jews who flocked to England in the 1880's and 1890's were entirely different from the proud Sephardim, and even from the early 19th century immigrants from Germany. They were mostly proletarians, either small artisans or petty traders, wearing outlandish garbs and talking Yiddish. They settled in a slum section of London, Whitechapel, where

they soon outnumbered their non-Jewish neighbors, established their strictly orthodox synagogues and kosher restaurants, and tried to continue to live as they had lived in the small Russian towns and villages, though without fear of the Tsar's police. Similar, though smaller ghettos, were established in Manchester, Leeds, Liverpool, Birmingham, and at Glasgow, in Scotland. These refugees were disliked not only by the Britishers, for whom they constituted an utterly foreign, incomprehensible element, but also by some of the Jewish patricians, who treated them like poor relations and frowned at intermixture. Some of the far-seeing Jewish leaders, however, welcomed these newcomers for humanitarian as well as practical reasons—they were allies in the struggle against de-Judaization.

Israel Zangwill, who grew up on Lon-

## Tercentenary Celebration Begins In London

**L**ORD SAMUEL opened an Anglo-Jewish art and historical exhibition at the Victoria and Albert Museum several weeks ago to inaugurate the year-long celebration of the tercentenary of the return of Jewry to Britain. Paintings, engravings, documents, religious objects, art objects, books and photographs were displayed to illustrate the history of British Jewry from its return to England, from which it had been expelled in 1290, until the present. Included in the exhibition was a Rembrandt engraving of Menasseh ben Israel, the Amsterdam rabbi who led the returning movement.

Highlights of the exhibit include the letter from Lord Balfour to Lord Rothschild conveying the British Government's support for the establishment of a Jewish National Home in Palestine—better known to history as the Balfour Declaration; a message from King George V to the people of Palestine on the occasion of the inauguration of the British Mandate in Palestine, printed in gold in the English, Hebrew and Arabic languages, and a 200-year-old painting by a London Jewish painter, Peter Paul Lens, which was loaned by Queen Elizabeth, a patron of the tercentenary. A small section of the exhibition deals with Jewish life in England before the expulsion.

Opening the exhibition, Lord Samuel said that although the Jews were less than one per cent of the total population of Britain they had perhaps contributed more than that share to the political, cultural

and economic life of this country. He noted that the children of Jewish refugee immigrants who came to Britain at the turn of the century had rendered great service to Britain as scientists—there were five times as many Jews among Fellows of the Royal Society as the proportion of Jews to the general population, he stressed. He also underlined the contributions of Jews in the fields of law, administration, music, drama, commerce and industry.

Lord Samuel recalled that from the day of their return Jews had enjoyed liberty in Britain, but that it had taken them 200 years to achieve equality. Now, after 300 years, he added, Jews had a fuller degree than ever before of fraternity, which he called the greatest of the three ideals.

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## ZIONIST REMINISCENCES

**T**HE history of the Zionist movement in the United States is still to be written, but the personal history of a man active in Zionist affairs in this country has now appeared, bringing out very vividly the most important moments in American Zionism for the last 50 years. He is Julius Haber, a well-known figure in the American Zionist movement, and his book is appropriately titled, "The Odyssey of an American Zionist." It is packed with facts and incidents narrated in a down-to-earth style without any specific pretensions, and will provoke nostalgic feelings among many Zionists who read it.



non-Jews. Similar accusations were raised against the refugees from Nazi oppression more than thirty years later, but they were not tenable, either.

Nevertheless, in the mid-thirties, Sir Oswald Mosley, originally a Laborite, launched a virulent anti-Semitic campaign in his efforts to become England's *fuhrer*. But his attempts to stir up racial hatred were far from successful. The number of actual Blackshirts was small, and when they tried to "storm" Whitechapel, they were beaten up thoroughly by Jewish and non-Jewish workers. The Government put an end to the nuisance by forbidding the wearing of uniforms by any political party, and the black shirts at once disappeared from the streets. After the outbreak of the last war all Fascist leaders were jailed, to be released only after the cessation of hostilities. In recent years, Mosley has tried to make a comeback, but failed abysmally. In post-war elections, national or local, not a single Mosleyite was able to capture a seat.

The English nation never failed to acknowledge the vast contributions made to English life and letters by Jewish citizens. Space limitation permits mention of only a few outstanding English Jews. The best-known is Benjamin Disraeli, a leader of the Conservative Party who became Earl of Beaconsfield and one of Great Britain's Prime Ministers during the reign of Queen Victoria. Through his efforts the prestige and area of the Empire were increased tremendously. Though reared as a Protestant, he never denied his Jewish ancestry. When he was attacked by an Irish-born member of Parliament, who referred sneeringly to his Jewish origin, Disraeli proudly replied:

"Yes, I am a Jew, and when the ancestors of the right honorable gentleman were brutal savages on an unknown island, mine were priests in the temple of Solomon."

He was one of the numerous Jews who held public offices in England. Another was Herbert Samuel, who twice served as Home Secretary. He was the first High Commissioner for Palestine, and in 1938 he was created Viscount Samuel of Mount Carmel. Rufus Isaacs started his meteoric career as a ship's boy on an India-bound steamship. In 1913 he was appointed Lord Chief Justice of England and created Baron Reading of Erleigh, and in 1921 he returned to India as Viceroy. Mr.

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# JEWISH RELIGIOUS LIFE IN ENGLAND

By GEOFFREY D. PAUL

**B**Y TRADITION and repute the Anglo-Jewish community is a religious one. In December 1656, less than seven months after the right of Jewish residence in England had been established, a house in the center of the city of London was being adapted as a synagogue. Today there are about 200 synagogues in the London area alone.

In the more densely Jewish populated districts of the city there are waiting lists for membership and yet, paradoxically, on nearly every day of the year, with the exception of the New Year and the Day of Atonement, thousands of synagogue seats are vacant. This pattern is repeated in the provinces.

Apart from a declining number of stalwarts, most of them in their middle and later years, the Jews of Britain find the call of business more pressing than that of traditional Orthodoxy. Some Liberal and Reform synagogues, taking cognizance of this fact, hold their "Sabbath" services on Sundays. One even takes advantage of the list of church services published by a national Sunday newspaper to advise its members of this fact.

And yet, despite the poor attendance at the majority of synagogues, other aspects of Jewish religious practice are still honored by the large majority; few are the homes in which Sabbath candles are not lit and from which the sons do not celebrate their bar mitzvah; of London's Jews about half are said to observe kashruth (at least in their homes).

The spiritual life of the great majority of the Anglo-Jewish community revolves around the Chief Rabbinate and the United Synagogue, which embraces most of the larger of London's Ashkenazi congregations, and which resulted from the amalgamation of a number of London communities in 1870. It is on the shoulders of the United Synagogue that the greater part of the cost of the maintenance of the Chief Rabbinate falls. This organization also maintains a large network of welfare organizations.

The Sephardi Community of Spanish

and Portuguese Jews is small in comparison with the Ashkenazi, but closely-knit. It is under the ecclesiastical jurisdiction of the *Haham* but its affairs are still regulated by laws, *Ascamot*, first drawn up in 1663 but since revised. The "Cathedral" synagogue of the Sephardi community is Bevis Marks, in the city of London, founded in 1699 and the oldest synagogue in this country.

Two other important synagogue organizations in London—both Ashkenazi—are the Federation of Synagogues, established in 1887 to serve the then more "foreign" elements of the community, and the Union of Orthodox Hebrew Congregations, which is celebrating its thirtieth anniversary. The Federation had as one of its founding aims the reduction of the "number of charity funerals by securing burials at moderate cost." The Union sees itself as the protector and protagonist of strict Orthodoxy and maintains its own board of education, kashruth committee, and other institutions. There are also many independent synagogues, the majority of them in the provinces.

The Reform and Liberal synagogues have been long-established in this country compared with similar groups in other lands. The Reform movement was founded in 1840 by a number of prominent Sephardim who resolved to establish a place of worship which would be "British," rather than "Sephardi" or "Ashkenazi," and where "a revised service may be performed at hours more suited to our habits and in a manner more calculated to inspire feelings of devotion . . ." In 1910, the Liberal Jewish congregation was founded and has since established synagogues in several London urban districts and the provinces.

British law has never discriminated against the Jew's practice of his religion. Indeed, a number of statutes make special provision whereby he will not suffer financial loss or diminution of his citizenship rights. For example, in contrast to the general requirements of the law, any person of the Jewish religion who closes

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Leslie Hore Belisha, who was Secretary of War when the Hitlerites started the attack, is still widely remembered, and still active in parliament. So is the great old man of the Labor Party, Emmanuel Shinwell, who served as Minister of Fuel and Power, as Secretary of State for War and finally as Minister of Defense.

Jewish contributions to English culture are considerable. We mentioned Zangwill. Other famous writers include the poets Humbert Wolfe and Siegfried Sassoon, and the novelists Louis Golding and Gladys Bertha Stern. Sir Sidney Lee was an authority on Shakespeare; Philipp Guedalla is an outstanding historian.

William Rothenstein was a distinguished painter. Jacob Epstein, a native of New York, had, at first, to struggle very hard and defend himself against those British critics who found his unorthodox sculpture ugly. But in 1954 knighthood was conferred on him.

Jews were active in the other arts as well. John Barnet is regarded as the true father of the English opera, Sir George Henschell founded the London and Glasgow Symphony Orchestras, and Louis Antoine Jullien inaugurated the famous Promenade Concerts in London. A Jewish woman pianist, Myra Hess, is known to millions of Londoners. When the war broke out, she canceled her American tour to inaugurate daily noon hour concerts at the National Gallery. The Nazi blitz did not prevent her from playing, and her daily concerts were a strong factor in maintaining the morale of the hard-pressed people of London. The King acknowledged her great contribution to the war effort by appointing her Dame Commander of the British Empire.

The number of outstanding scientists is so large that only a few names may be chosen. Samuel Alexander was professor of philosophy at Victoria University in Manchester, and a recipient of the exceptionally high distinction of the Order of Merit. Like the noted mathematician, Professor Selig Bordetsky, he was deeply interested in Jewish affairs. Viscount Samuel is also a noted philosopher (his books include "The Tree of Good and Evil," "Practical Ethics," and "Belief and Action"). In 1950, his eightieth birthday was commemorated by the establishment of a Herbert Samuel Chair of

Political Science in the Hebrew University in Jerusalem.

One of the outstanding Jewish leaders of present-day England is Lord Melchett, son of the late Viscount Melchett, who was earlier known as Sir Alfred Moritz Mond. Lord Melchett is in charge of the famous Imperial Industries, established by his father, and of many other vital firms which, during the 1939-1945 period, were closely connected with Britain's manufacture of weapons. He is the grandson of a German-Jewish immigrant, Ludwig Mond (1839-1909), who developed the

chemical industries of England. He was responsible for a new process of extracting nickel from ore which in time, produced one-third of the world's nickel.

The present Lord Melchett is an ardent Zionist. Lady Melchett, born of Christian parentage in South Africa, takes an active part in all Jewish affairs. When Hitler began his persecution of Jews in Germany, Lady Melchett was converted to the Jewish faith as a protest.

Several of England's chief rabbis distinguished themselves as scholars. Her-

(Continued on page 23)

## SAMARITAN PASSOVER RITES

WHILE millions of Jews all over the world generally follow a similar pattern in the observance of the *Seder*, there is one small group, the Samaritans, which has not experienced a change in its celebration of Passover since ancient times. They practice the rites and rituals as observed by Moses and the Israelites.

At the foot of Mount Gerizim, near Nablus, the modern name for Shechem, there lives today the tiny colony of Samaritans. Although generally described as Jews, their appearance and manners distinguish them sharply from others of the supposedly same origin.

Much of the Passover that Jews have observed since the days of the Second Temple are still unknown to the Samaritans. They know nothing of the use of wine, of the *charoset*, of eating the Passover repast comfortably from a well-laden table, or the many other customs which came into Judaism after the Samaritans had separated from the rest of Jewry.

The usual theory is that the present-day Samaritans are the descendants of the alien people which was settled in Palestine by the Assyrians after the Ten Tribes were taken away into captivity. It is the opinion of modern research authorities that they are really a tiny remnant of an ancient and great Jewish sect who were always strongly religious, with faith in one God, and who strictly observed the Torah.

The Samaritan religion is closely akin to that of the Jews, the chief difference being that the cult of the former centers about Gerizim, while that of the Jews centers about Zion, and that the Samari-

tan canon of the scriptures is restricted to the Pentateuch or Five Books of Moses and the Book of Joshua. The later writings, including the prophets, the Psalms and other Biblical books are repudiated by the Samaritans as uninspired.

In view of the similarity in their beliefs and practices, it seems strange that there has existed the fiercest animosity between the Jews and the Samaritans. The Samaritans and other Jews became enemies who despised one another in the very same manner as the Karaites and rabbinic Jews hated each other in later years.

The Samaritans maintain that they are the remnants and descendants of the once great tribe of Ephraim, and the split between them and the Jews came about through the maladministration of the priesthood by Eli's sons. Followers of Judaism, as we know it, are looked upon as dissenters from the pure faith of Israel, and the forming of a center of worship in Jerusalem by Judah is condemned on the ground that the land of Ephraim, with the city of Shechem and its mountains, figured in the earliest history of the Hebrews; that here the first Israelite altars were erected, and that these were the specific parts of the Land of Promise mentioned by Moses in the wilderness.

They have a high priest, who, assisted by lower priests, carry out the Paschal sacrifice in every detail as prescribed in the Bible. Since their Temple was destroyed, they have *kiniseh*, or synagogue, where the religious rites are carried out. All their Passover ceremonies are observed in a camp which is established on the side of Mount Gerizim.



# THE CITY ON THE RED SEA

By BEN JOSEPH

**T**HIRTY years ago, people spoke about the growth of Tel Aviv and Haifa. More recently, Americans returning from Israel have been saying "Watch Beer-sheba." Now the focus is beginning to shift to the extreme end of the Negeb, the Red Sea port of Elath.

On that first Passover, when the Israelites crossed over the Red Sea, it was these shores of Elath that first gladdened their hearts. "Then Moses sang," the Bible writes.

The Egyptians are still around, their cannons stationed in the Straits of Tiran, challenging any ships using the waters but the new Israel is undeterred. You may say that modern Israel has reversed the ancient procedure. The Israelites then entered by way of Elath, now they have worked their way there from the other end.

In King Solomon's days, Elath was an important place. It was there the Jewish sovereign received the Queen of Sheba, when she paid her historic visit. Tradition has it that she came to pay her respects to the monarch whose wisdom had become far-famed. Modern scholars think there was a business end to the visit also, that it is very likely that Solomon and the Queen of Sheba concluded a commercial treaty, perhaps dealing with the export of copper from Israel. The King Solomon copper mines for a long time were regarded as fictitious; but, after the establishment of the Jewish State, they were found to be very real. Copper mining was an important activity in ancient Israel. Now, with the support of State of Israel Bonds, the mines are being worked again.

Elath will naturally grow with the development of the mining activity, and that activity in turn, in part, hinges on the development of roads and transportation. If transportation costs are excessive, it becomes commercially unfeasible to work the mines. The recent building of the modern road from the Dead Sea to Beersheba, financed by Israel bonds, is a link in the chain.

Above all, Israel is looking to the development of Elath from the standpoint of its port facilities. Many years ago the

fact was noted that Elath, then existing only as a geographical point, was a potential rival to the Suez. At the time this was regarded even by its exponents as scarcely real enough to be taken seriously. But today, Israel is serious on few things so much as she is on this very point. If Israel is to develop her foreign trade with Asia and Africa—and it is primarily with those areas that Israel hopes to do most of the expanding—Elath becomes almost a necessity.

To no little degree, it may be said that Egypt is aiding in the development of Elath by denying the use of the Suez Canal to Israeli shipping. To be sure, Egypt is also trying to prevent the use of the waters of the Red Sea at Elath to Israel; as noted, she has cannons to stop the Israelis. But the recent laying of the stakes for the construction of the port facilities at Elath shows that Israel is going ahead with the building of the port.

To facilitate the general industrial ex-

pansion of the Elath area, it is being proposed to exempt all industries establishing themselves in that area from income taxes. Besides the port facilities and copper mines, Elath looks forward to the commercial exploitation of its fisheries. From the standpoint of exotic fishing, the Red Sea stands very high. The shark is a favorite denizen of its waters. Israelis say its man-eating reputation is exaggerated. Also shark leather makes good hand bags and purses, and the inner organs of the shark abound in useful vitamins.

Elath has become also a kind of experimental laboratory for the development of desert agriculture. It has a unique museum, devoted entirely to plants and natural phenomena of the desert. Israeli scientists are experimenting around Elath in the growth of plants suitable for desert areas.

Elath stands at a scenic spot. It faces the Red Sea, whose name is something of a misnomer. It is actually mostly blue, but there are red tints in the waters here and there reflecting the colors from the surrounding mountains. Here, Israel once had a rendezvous with history. Today, history seems to be repeating itself.

## JUDAISM IN GOERING'S HOME

By SAM MILLER

**T**HE most striking innovation introduced into the field of adult Jewish education in America during recent years are the study institutes where laymen assemble in a resort hotel or scenic beauty spot for a few days of intensive Jewish study.

These "Institutes of Judaism" have now leaped the Atlantic and taken root, of all places, in a former hunting lodge of top Nazi Hermann Goering, at the edge of Berchtesgaden.

This is a quaint Bavarian town nestled high in the Alps near the Austrian frontier, a hundred miles from Munich, on the slopes of the nearby Obersalzberg mountain, amid magnificent Alpine scenery. Here Hitler rented a large villa back in 1925, and lived there with his young niece Geli Raubal, a pretty Austrian girl, who committed suicide some years later when the peculiar relationship with her uncle became too much for her.

After Germany had chosen Hitler as its ruler, he made Berchtesgaden his "sum-

mer capital." At a cost of uncounted millions, he constructed on the summit of the Obersalzberg an extravagant eyrie accessible by a private elevator blasted through hundreds of feet of solid rock. There, with a panoramic view of the grand sweep of the Alps, he dreamt his frenzied dreams of world domination in undisturbed solitude.

His aides built their own houses in the vicinity. Goering put up a hunting lodge which during the war served as a resort for Luftwaffe fliers. The building was requisitioned by the U. S. Army after the war and, two years ago, put at the disposal of chaplains of all denominations as a "religious retreat house" for servicemen. It is here that Jewish GIs and officers stationed in Europe come together for four-day assemblies proudly known as "Torah Convocations."

Berchtesgaden happens to be a hotbed of postwar neo-Nazism, much of it carried on in semi-clandestine fashion.

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# NEWS OF THE CENTER

## Sabbath Services—Week of March 23rd

Friday evening services at 6:00 p.m.  
Kindling of candles 5:49 p.m.  
Sabbath services commence at 8:30 a.m.  
Sidra or portion of the Torah. "Zav"  
—Shabbat Hagadol—Leviticus 6.1-8.36.  
Haphtorah Reading: Prophets—Malachi  
3.4-24.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud will be held at 4:30 p.m.

The lecture in Yiddish will be given by Rabbi Gerson Abelson at 5:00 p.m.

Minha services at 6:00 p.m.

## Daily Services

Morning: 7:00 and 8:00 a.m.

Minha services at 6:00 p.m.

## Siyum Services

Services for the first born son will be held on Monday morning, March 26th, at 7:00 and 8:00 o'clock.

## Passover Sedorim

The first Seder, on Monday, March 26th, will begin at 7:00 o'clock and the second Seder, Tuesday, March 27th, will commence at 7:00 o'clock.

## Candle Lighting During Passover

Candles will be lit Monday and Tuesday evenings, March 26th and 27th, at 5:50 o'clock.

The following week for the concluding days of the holidays, candles will be lit on Sunday and Monday, April 1st and 2nd, at 5:57 o'clock.

## Passover Services

The services for the first days of the Passover holiday will be held on Monday and Tuesday evenings, March 26th and 27th, at 6:00 o'clock; on Tuesday and Wednesday mornings, March 27th and

28th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choral Group.

The services for the concluding days of the Passover holidays will be held on Sunday and Monday evenings, April 1st and 2nd, at 6:00 o'clock; on Monday and Tuesday mornings, April 2nd and 3rd, at 8:30 o'clock. Rabbi Kreitman will speak on Monday morning and Dr. Levinthal will speak on the concluding day, Tuesday morning. Cantor Sauler will officiate on both days together with the Center Choral Group.

Yizkor (memorial services) will be recited at the services on the last day of Passover, Tuesday morning, April 3rd, at about 10:30 o'clock.

## Junior Cong. Passover Festival Services

Passover services will be held in the Junior Congregation on Tuesday and Wednesday mornings, March 27th and 28th, at 9:30 o'clock under the leadership of Rabbi Lewittes.

Services for the concluding days of Passover will be held in the Junior Congregation on Monday and Tuesday mornings, April 2nd and 3rd, at 9:30 o'clock under the leadership of Rabbi Lewittes.

## Candle Lighting and Daily Services—Week of March 30th

Light candles: Friday, March 30th, 5:57 p.m.

Daily services: Morning, 6:45 and 8:00 a.m.

Minha services: 6:05 p.m.

## Junior League to Conduct Sabbath Services

Next Saturday, March 31st (Hol Hamoed Pesach), the Junior League will conduct the services in the Main Syna-

gogue. In place of the regular sermon, talks on the general theme "The Synagogue—Its Meaning and Values" will be given by the following participants: "The Synagogue as a House of Prayer" by Judy Liffman; "The Synagogue as a House of Learning" by Meyer Cohen; "The Synagogue as a House of Assembly" by Laura Zimmerman; "The Synagogue as a Home Away From Home" by Sanford Feit.

## Center Marks Music Month With Symphonic Concert

A UNIQUE event took place in our Center on February 21st, when the auditorium was thronged to commemorate Jewish Music Month. Through the good offices of our Music Director, Mr. Sholom Secunda, we were privileged to hear a symphonic concert conducted by Mr. Secunda. Serving in the role of narrator as well, Mr. Secunda gave us a brief outline of the life of each composer. He pointed out that Ernest Bloch, whose 75th birthday is now being celebrated, is recognized as the greatest of all contemporary composers writing in a Jewish spirit.

Following a recent visit to Israel, Mr. Secunda was inspired to write "Yom Bakibbutz," depicting the lives of the Israelis living in the kibbutzim. It received an ovation from the Center audience.

Miss Phyllis Arick was the solo singer and Gloria Perkins, violinist, played the "Nigun" from Bloch's Bal Shem Suite.

No concert would be complete without the glorious voice of our Cantor, William Sauler. His spirited rendition of "Shabbat Shalom," by Halevi was enthusiastically applauded.

A delightful collation brought an appropriate ending to a splendid music festival.

BEATRICE SCHAEFFER.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMS, REUBEN: Married; Res.: 639 Eastern Pkwy.; Bus.: C.P.A., 420 Madison Ave.; *Proposed by* Leo Kaufmann, Benj. Silverstein.

CRAMER, MARTIN: Single; Res.: 814 Eastern Pkwy.; Bus.: Student.

DROBENARE, CARL: Single; Res.: 141 Riverdale Ave.; Bus.: Jewelry, 68 Nassau St.

FEIN, MISS SYLVIA: Res.: 311 E. 92nd St.

FOGEL, JOSEPH: Married; Res.: 1320—52nd St.; Bus.: Salesman, 73—9th St.; *Proposed by* Philip and Max Jacobs.

GROSSMAN, PAUL: Married; Res.: 1219 Union St.; Bus.: Post Office Employee.

GRUSKIN, MICHAEL: Married; Res.: 221 Linden Blvd.; Bus.: Leather Merchant, 25 Spruce St.; *Proposed by* Abraham Michelman, Leo Kaufmann.

HOFFMAN, ABRAHAM: Married; Res.: 12 Firethorne Lane; Bus.: Poultry, Jamaica, L. I.

HORNSTEIN, ALEXANDER: Single; Res.: 1001 President St.; Bus.: Civil Engineer, N. Y. Transit Authority; *Proposed by* Edward E. Baker, Julius Kushner.

KONOVALOFF, HARRY: Married; Res.: 1578 Union St.; Bus.: Printing Compositor, 263—9th Ave.; *Proposed by* Leo Kaufmann, Daniel Pitchon.

LEVINE, MISS DORIS: Res.: 250 Montgomery St.; *Proposed by* Arnold Magaliff, Shelley Libman.

MONDSHAIN, MISS MYRA: Res.: 941 Washington Ave.

MOSKOWITZ, PAUL: Single; Res.: 1837 E. 17th St.; Bus.: Attorney, 250 Church St.; *Proposed by* Ted Licht, Morty Kirschenbaum.

PERLES, JULIUS: Married; 350 Lefferts Ave.; *Proposed by* Nathan Wolfe, Oscar Kronenberg.

RIFKIN, MAURICE: Married; Res.: 1171 President St.; Bus.: Sales Agent, 200—5th Ave.

ROSNOFF, MISS ANITA: Res.: 2025 Regent Pl.

TEMIN, MISS IRMA: Res.: 129 E. 52nd St.; *Proposed by* Al Perlman, Milton Singer.

TEPPER, MISS LENORE: Res.: 288 Crown St.; *Proposed by* Lou Hammer-schlag, Al Pearlman.

YASNER, MISS CYNTHIA: Res.: 323 E. 96th St.

### Additional Applications

GOLDSTEIN, ABE: Single; Res.: 2429 E. 22nd St.; Bus.: Office Manager, 601 Union St.; *Proposed by* Bernice Gross.

RUBINOW, JACK: Married; Res.: 236 Montgomery St.; Bus.: Supervisor, Knitting Mills, 85 DeKalb Ave.; *Proposed by* David M. Gold.

RUDOFF, BORIS: Single; Res.: 200 Gelston Ave.; *Proposed by* Saul Wolfson, Jerry Gottlieb.

SALZMAN, MISS MARILYN: Res.: 418 Alabama Ave.

FRANK SCHAEFFER,

*Chairman, Membership Committee.*

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Samuel Greenblatt of 225 Central Park West on the celebration of their fiftieth wedding anniversary on March 20th.

Mr. and Mrs. Isaac Levingson of 1320 President Street, who are celebrating their fiftieth wedding anniversary on March 27th.

Mr. and Mrs. Nathan T. Schwartz of 115 Eastern Parkway on the engagement of their granddaughter, Miss Barbara Buckstein, to Mr. Richard Rambach Green of Brookline, Mass.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books, Taleisim and books for our library:

Mr. Harold R. Goldberg in memory of Mrs. Rhea Traub.

Mr. Herman Goldsmith.

Mr. and Mrs. Jacob Hoffman in honor of their daughter's marriage.

Mr. and Mrs. Harold W. Levy in honor of the birth of their daughter.

Mr. and Mrs. Harry Munzer in honor of their son's Bar Mitzvah.

Mr. and Mrs. Nathan Wolfe in honor of their son's Bar Mitzvah.

Mr. and Mrs. Jack Zuckerman in honor of their son's Bar Mitzvah.

## Youth Activities

**A**FTER a rousing and colorful Purim Carnival that saw a record turnout of children and teen-agers, the clubs began their preparations for the Passover observance. This Saturday night, March 24th, each group will conduct its own model Seder. The following Saturday, March 31, the youngsters will conduct suitable holiday programs, including community singing, Hebrew dancing, dramatics and social dancing.

All members look forward to the Spring Frolic and Dance to be held in the Main Ballroom on April 7th. Free refreshments will be served, and there will be band music throughout the evening.

Because of Daylight Saving Time due the end of April, the Saturday Night Club schedule will undergo its usual revision to enable the youngsters to make the most of the Saturday evenings during May and June.

Re-registration of members will begin on Saturday evening, April 14. New applicants will be accepted in accordance with the following schedule: Children of Center members, May 1-May 14; Hebrew School students, May 21-June 5; unaffiliated persons, June 7-June 21.

### Gym and Baths Schedule for Holidays

The Gym and Baths Department will be open on Monday, March 26th (Erev Pesach) for men and boys from 12 noon to 3 p.m., and will be closed Tuesday and Wednesday, March 27th and 28th, for Passover and will reopen on Thursday morning, March 29th, for women at 10:00 o'clock.

The following week for the concluding days of the Passover holiday the department will be closed on Monday and Tuesday, April 2nd and 3rd, and will reopen on Wednesday morning, April 4th, for women at 10:00 a.m.

### JUNIOR LEAGUE

*Gala Spring-Holiday Dansant*

**Saturday, March 31**

**8:30 P.M.**

Contribution:

\$1.25 per person or \$1.00 in adv.

\$2.50 per couple or \$1.75 in adv.

Refreshments Champagne Hour

*Proceeds to Charity*

# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*The Passover holiday which we celebrate this month is a festival of emancipation and thanksgiving. It reaffirms the great truth that liberty and freedom are the rights of every human being. But we must be mindful of the fact that freedom must be continuously fought for and zealously guarded.*

*We, the Jews of America, have the good fortune of participating in the redemption of Israel. By contributing to the United Jewish Appeal and through the purchase of Israel Bonds, we can assure the furtherance of all the high hopes for an Israeli future of freedom, peace and opportunity. This will be an act in defense of freedom and the right to live in peace. Happy Pesach to all.*

MOLLY MARKOWE, President.

## Passover Festival

Following our tradition of observing appropriately each major holiday, our March 6 meeting was dedicated to the celebration of Passover. After the opening prayer, delivered by Mrs. Sylvia Horowitz, our president, Mrs. Markowe, made several important announcements, stressing particularly the coming Torah Fund Luncheon. At the conclusion of the brief business session, Mrs. Mary Kahn, chairman of the afternoon, introduced the theme of the program and presented the "guests" at the model Seder Service. The participants were seated around a magnificent Passover table, arranged with loving care by Mrs. Sarah Greenberg. The table was resplendent with all the ceremonial objects symbolic of the Seder. A meaningful narration of the Passover story, written by Mrs. Sarah Kushner, was narrated by Mrs. Edythe Sauler. Verily, the "Kushner Haggadah" seemed to sparkle with new life and meaning. The Service was interspersed with traditional Passover melodies sung inspiringly by Cantor William Sauler, and by that incomparable and talented young charmer, little "Binky" Sauler. We are exceedingly grateful to two of our honored members for their participation in our program—to Rabbi Kreitman, who spoke

informally, but informatively, giving us a new insight into the meaning of Passover, and our good friend Mr. Sholom Secunda, who contributed his fine talents that afternoon.

The spirit of Passover was in evidence throughout the program, as our members joined in the singing of the Passover songs, and in partaking of the traditional Pesach refreshments. This meeting marked another outstanding event in the programs planned by our Program Chairman, Mrs. Edythe Sauler, and we would like to express our thanks and appreciation to her for her untiring efforts.

## Golden Age Club

Sisterhood is participating actively in this new venture initiated by the Center. A "Get Acquainted" meeting to organize this group of men and women, will be held on Tuesday afternoon, April 10th, at 1:30 at the Center. The program will include an address of welcome by Rabbi Kreitman, a talk by Dr. Reuben Finkelstein, member of the Center's Board of Trustees and one of the organizers of the Club, and a musical program. Refreshments and a social hour will conclude the meeting. All "Senior Citizens," as well as parents of our members are cordially invited.

## United Jewish Appeal

We, the Jews of America, who have had the privilege of participating in the rebirth of Israel, must renew our efforts to insure the safety, the security and the stable economy of Eretz Yisroel. We can do this most successfully by contributing generously to the U.J.A. Our Cabinet, consisting of Mrs. Lawrence Meyer, overall chairman, Mrs. Fred Zimmerman, chairman, and her co-chairmen, Mrs. Leonard Sonnenberg and Mrs. Bernard Weissberg, urges all members to make their usual pledges and to give an additional contribution to the Survival fund. Send your donations NOW to Mrs. Zimmerman, in care of the Center.

A luncheon for donors of \$25 and over will be held at the home of Mrs. Philip Brenner, 135 Eastern Parkway, on Wednesday, May 9th. Please plan to attend.

## Matinee Performance

A group of our ardent members who worked zealously for the recent Dinner-Dance given by the Center, and who raised over and above their quota of ads, have been invited to attend a performance of "The Diary of Anne Frank," on Wednesday, April 11th, through the courtesy and generosity of Mr. Reuben Frieman, Chairman of the Journal Committee.

## Nominating Committee

This committee, headed by Mrs. Lillian Lowenfeld, chairman, is now preparing the new slate of officers and Executive Board members to be elected for the coming season. Suggestions and recommendations from the general membership will be welcomed and given careful consideration. Call Mrs. Lowenfeld at SL 6-9865.

## Cheer Fund

The following contributions have been received:

Dr. and Mrs. Louis Nelson, in gratitude for the rapid recovery of Mrs. Nelson, and in honor of their 25th wedding anniversary.

Mrs. Frances Schwadron, for "Ezras Torah" Fund. Mr. and Mrs. Benjamin Levitt, in honor of Mr. Isaac Wiener's recovery.

Donations to this fund, which help us to give aid to so many needy organizations, should be sent to Mrs. Fanny Buchman, chairman, in care of the Center.

## Kiddush Committee

Mrs. Leo Kaufmann, chairman, reminds all members who wish to celebrate a *simcha*, to sponsor a Kiddush for the Junior Congregation. Please call her at PR 4-6829 to arrange for a date.

## Annual Friday Night Service

The Jewish woman of today not only is the center of all spiritual endeavors in the home, but also assumes a leading role in activities emanating from the Synagogue. It is fitting, therefore, for the women of our Sisterhood to annually conduct a late Friday Night Service in the Synagogue. Friday, March 2nd, was an outstanding evening. Mrs. Benjamin Markowe, as moderator, introduced the topic of the Symposium, "Creating a Climate for Jewish Living." This theme was analyzed by our panelists, as follows:

(Continued on page 21)



## SISTERHOOD *Continued from page 20*

Mrs. Abraham Michelman, "The Synagogue"; Mrs. Herman Soloway, "The Home," and Mrs. Lawrence Meyer, "The Community." All three papers enlightened us further on the responsibility that Jewish women can and should assume to safeguard the Jewishness of their homes.

Responsive Readings were delivered by the Mesdames Harold Brown, Leo Kaufmann, Joseph Levy, Jr., and Bernard Mattikow. An Oneg Shabbat, with delightful refreshments, and communal singing by the overwhelmingly large attendance of men and women of the congregation, brought this unique evening to a close.

We again wish to extend our grateful thanks to Rabbi Benjamin Kreitman, and to Cantor William Sauler, for cooperating with us in this Service.

## YOUNG MARRIED GROUP

THE Passover Holiday leads to the question: "What Can We Do to Help?" A double appeal is now being made by the UJA and in conjunction, the Special Survival Fund. I hope at the dinner we will have there will be many reservations from the Young Married Group to show our wholehearted support of this great cause. We are now planning a cocktail party, notices of which will shortly be forthcoming. Many of you have, no doubt, been reading the Young Married Group *News Letter* and I am sure, appreciate it. Both Helen Freedman and Phyllis Miller are doing an excellent job and looking forward to hearing from all of you.

April promises to be a gay month for us. Our first meeting will be on April 11, when Rabbi Kreitman will discuss the comparison between "Conservative Judaism—Its Form and Existence" and "Reform and Orthodox Judaism." On Saturday night April 21 we will have our Cotillion which promises to be the best yet. A very entertaining program is being arranged. Chairman Herbert Levine and Al Miller promise us a most delightful evening.

On April 25 we will have a special game and cabaret night, with George Joseph as host. We are also looking for-

## Calendar of Events

Monday, April 9th: Sisterhood Board Meeting, 1:00 P.M.

Tuesday, April 10th: First meeting of the Golden Age Club, at 1:30 at the Center. Stimulating program (see news item). All Sisterhood members welcome.

Wednesday, April 16th: Chai Club Torah Fund Luncheon (for donors of \$18 and over).

Monday, April 23rd: General Meeting of Sisterhood, 8:15 P.M. In celebration of Israel Independence Day. Guest Speaker: Col. Dov Peleg, Statesman and Soldier; a delightful musical program is being planned. Chairman: Mrs. Fred Zimmerman. Refreshments served after the meeting. You and your husbands are cordially invited to attend.

ward to arranging a theatre party in May and a possible weekend planned especially for our Young Married Group.

Remember our meetings are the 2nd and 4th Wednesday of each month. We hope to see you all at 9:00 P.M. sharp.

WILLIAM BRIEF, *President*.

## JUNIOR LEAGUE

At its meeting on March 1, the Junior League sponsored a symposium on the major religious movements of Judaism: Orthodoxy, Conservatism, Reform and Reconstructionism. This was followed on the 8th with another delightful session of square dance instruction. On March 15, the group sponsored an Open House Party and Social, and on the 22nd its annual vocational guidance forum took place. Mr. Melvin D. Freeman, chief consultant of the Federation Employment Service, was the guest speaker. A film accompanied his presentation.

During the week-end of March 16-18, the Junior League was represented by nine delegates at the national convention of the Young People's League of the United Synagogue of America. The setting for this event was the Breakers Hotel in Atlantic City.

On the Sabbath of Passover, March 31, the Junior League will present a symposium

at the morning services in the Main Synagogue on: "The Synagogue—Its Meaning and Values." On the same evening, the Junior League will sponsor a Spring Dance in our main ballroom.

## THE YOUNGER MEMBERSHIP

One event stands out above all others for next month the "Coronation" Cotillion, under the joint sponsorship of the Young Folks League and the Young Married Group. It will be held on Saturday evening, April 21. As a member of the Coronation Cotillion Committee I can state that this year's Cotillion promises to surpass any functions held previously.

## Coming Events

Mar. 23, 29; Apr. 5, 12, 19, 26—Music Workshop.

Mar. 24, 31; Apr. 7, 14, 21, 28—Sabbath Services.

Mar. 25; Apr. 1, 8, 15, 22, 29—Bowling, Kings Recreation Center, 2:30 P.M. Clarkson and New York Aves. Every Sunday.

Mar. 28—Regular Meeting—a Gala Passover program has been planned, chaired by Harold Kalb and Naomi Horowitz.

Apr. 4 — Regular Meeting — NAACP meets the Press. The topic will be the revolt in the South.

Apr. 11 — Regular Meeting — The YPL Choral Group will grace our stage and provide the entertainment of the evening.

Apr. 18 — Regular Meeting — Swing and down to the Center and join in the Square Dance with our Young Folk Leaguers. Admission upon presentation of a membership card or invitation only.

Apr. 25 — Regular Meeting — YPL elections. Shape the destiny of our organization by voting for the Executive Board and Officers for the coming year. Make your voice heard.

IRA M. GROSS,  
*President*.

## GOLDEN AGE GROUP

The opening meeting of the Golden Age Group will be held at the Center on Tuesday, April 10, at 1:00 P.M. in the Social Room. The Committee of organizers has planned a fine program and looks forward to a good response from the membership of the Center. Further details concerning this event may be obtained from the Center desk.

## THE HEBREW SCHOOL

THE Hebrew School celebrated the Purim Festival with a gathering to hear the reading of the Megillah on Thursday, February 23. Rabbi Lewittes commented on the significance of the occasion and expressed the hope that in our own day we would see justice for all who spread race hatred and prejudice. The Megillah was read by Mr. Aaron Krumbein. An entertainment in honor of Purim was held on Sunday, February 26. The highlight of the entertainment was a performance of "The Purim Story," written and directed by Mr. Hyman Campeas. The choral group, under the direction of Mr. Emil Weinstein, rendered several Hebrew melodies. An innovation was the playing of *Hag Purim* by the newly formed "Recorders Group."

A Community Breakfast and Service for our high school students was held on Sunday, March 4. Linda Shander, a member of our Senior Group, led a discussion on the subject, "How Can We Overcome Prejudice." Services were led by Joel Nisselson of the Post Graduate class. The breakfast was served by a committee of

the P.T.A. headed by Mrs. Joseph Kalton and Mrs. Hernian Soloway.

On March 16, at the late Friday night service, the following students were honored with a Post Bar Mitzvah certificate: Herman Hinitz, Marshall Huberman, Martin Klein, Leonard Marco, Victor Mutnick, Joel Nisselson and Arthur Walder. This certificate is awarded each year to pupils who have continued their Hebrew education for at least two years beyond Bar Mitzvah.

The annual Model Seder of the Hebrew School was held on Wednesday, March 21. 400 students participated in the Seder. Arrangements were made by a faculty and P.T.A. committee under the leadership of Mrs. Rabinowitz and Mrs. Soloway. Dr. Levinthal expressed his gratitude to the faculty and to the parents for their help in making the holiday of Passover meaningful to our students.

The Passover Vacation period in the Hebrew School will commence Monday, March 26th, through Tuesday, April 3rd. Classes will be held in the morning on Wednesday and Thursday, April 4th and 5th, from 10:00 A.M. to 12 o'clock.

## THE CENTER'S U.J.A. CAMPAIGN

THE year 1956 is of major importance in the thinking and planning of the United Jewish Appeal, and the spirit of the national movement has affected the Center's UJA Committee and the general membership. All of us are deeply moved by the efforts of Israel to maintain its own safety and survive in a world of power politics. This crucial year, the Year of Survival, can mean the firm settlement of any doubts that the world may have as to the continued existence of Israel as a sovereign Nation. Our financial aid will

not alone help to maintain the usual services as we have done in the past, but, most important, will, through the Special Survival Fund, enable thousands of Jews to enter the State to provide the bulwark of manpower which is needed for building and for defense.

1956 is the Year of Survival for the State of Israel. Let's all do our share. Enter your pledge now, and respond to the call of the committee to attend the Center's United Jewish Appeal Dinner on Wednesday evening, April 18.

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## Judaism in Goering's Home

*(Continued from page 17)*

Americans rarely know this, however. They come as vacation-bound tourists, and to tourists the local populace has always extended an unprejudiced welcome.

Last month, almost 400 Jewish GIs, officers and Army-employed civilians gathered for two consecutive "Torah Convocations," the fifth and sixth of their kind.

When a retreat participant arrives at the "Alpine Inn," he encounters an intense Jewish atmosphere. The kitchens that were equipped by gluttonous Field Marshal Goering now adhere to strict kashruth. For the chapel, the National Jewish Welfare Board has supplied prayer books, skull caps and tephilin, pamphlets and literature. Each retreat is so arranged as to encompass one Oneg Shabbat, with spirited communal singing far into the night.

As the men leave to return to their far-flung units, they cannot but marvel at a turn of events which have brought to pass that Jewish youngsters from Brooklyn to Seattle listen to rabbis extoll the eternal truth and wisdom of the Torah in Goering's hunting lodge, under the shadow of Hitler's megalomaniac "Eagle's Nest."



## RELIGIOUS LIFE IN ENGLAND

(Continued from page 15)

his business on the Sabbath may open it on Sunday.

A Jewish employer of factory or workshop labor who closes on the Sabbath until sunset may employ women or young persons from sunset until 9 p.m. on Saturday; or if he closes for the whole of the Saturday, he may employ women or young persons for an extra hour on other days of the week.

In a court of law, a Jew may take the oath on the Pentateuch and has the privilege of covering his head while doing so; arrangements are made to excuse Jews from attending courts on the Sabbath. In common with other dissenters from the predominant faith, Jewish children may be withdrawn from schoolrooms during periods of religious instruction or collective prayer.

Many in the community ascribe the falling off in religious observance to the lack of sufficiently trained and personable spiritual leaders. Congregations within the United Synagogue and the Sephardi community maintain Jews' College for the purpose of training young men for the clergy, but the demand for rabbis and ministers today far exceeds the supply.

A commission set up nearly three years ago to enquire into the reason for the shortage of ministerial candidates reported three major findings: there did not appear to be, either among parents or their sons, any sense of a call to service for Judaism; secondly, as the average member of the community grew in affluence, "his ambi-

tions for his sons took a higher flight"; and, thirdly, the status of the ministry itself was such that spiritual leaders "suffer from a sense of futility and frustration," being given little opportunity to apply the knowledge they had spent much time and study in acquiring and were compelled to put most of their energies

mann Adler wrote "Ibn Gabirol and his Influence upon Scholastic Philosophy," and Joseph Herman Hertz who served as spiritual head of the Jews in the British Empire during the difficult years of the last war, was the author of "Affirmations of Judaism." His successor, the Very Reverend Israel Brodie, a chaplain during the war, became Chief Rabbi of the United Hebrew Congregations of the British Commonwealth of Nations.

One of British Jewry's most eloquent spokesmen is the writer Louis Golding, known here for his novels, one of which, "Mr. Emmanuel," was turned into a successful movie. He once described the missions of his coreligionists in these beautiful words:

"We have stood since our beginnings for certain values, which the world would cherish without us, but with us cherishes more bravely and continuously. We have stood for the idea of One God, for Peace throughout the Lands, for Love to All Men. The treatment of us is a touch-

into work for which arduous scholastic preparation was quite unnecessary.

Britain also has a number of fine *yeshivot*. They do not, however, produce many rabbis. Their students find that the lessons they learn and the sharpening of the mind that results from a *yeshiva* training are excellent assets in a life devoted to commerce rather than to the spirit.

## TERCENTENARY IN ENGLAND

(Continued from page 16)

stone of a land's chivalry. Where things are well with us, there the newer values flourish — Religious Liberty, Democracy, the Right of Free Speech. Where things go ill, these values sicken. The world needs us. We cannot fail each other. We will go on."

**Make Your Reservations Now**  
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*Annual Coronation  
Cotillion*

sponsored jointly by the

**YOUNG FOLKS LEAGUE**

and the

**YOUNG MARRIED GROUP**

**Saturday, April 21, 9:00 P.M.**

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# The Brooklyn Jewish Center Review



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BY MAX WEBER

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*Max Weber*

*April*

*1956*



# THE SIGNIFICANCE OF SHAVUOT

By ARYEH NEWMAN

**R**ICH in symbolism as the festival of shavuot is, there are no special mitzvot-precepts associated with it beyond the cessation from work characteristic of all holydays and, of course, the statutory sacrifices offered up in Temple times.

The Torah called the festival by three names,—the “harvest festival” or more explicitly, the wheat harvest; “the day of the first fruits,” and *shavuot* the “feast of weeks.” Our Sages termed it “Atzeret” the feast of “conclusion” or “cessation,” and our liturgy adds, “the season of the giving of the Torah.” All these appellations add up to make the composite picture of shavuot.

Like the other pilgrim festivals, Shavuot is a date, for both Land and People. Like Pesach and Succoth, it marks a particular stage in the cycle of the seasons in Eretz Israel. Shavuot is the harvest feast when the wheat, the last of the grains to ripen in Eretz Yisrael, is ready to be harvested. The first grain to ripen is barley and a measure or Omer of it was symbolically offered up in the Temple on Passover. Seven weeks were then counted, as the Torah states, “from such time as thou beginnest to put the sickle to the corn” till on the fiftieth day, two loaves of bread were ceremoniously baked from newly-harvested wheat and offered up in the sanctuary.

On the Passover, the farmer in Israel only begins to harvest his grain and does not yet know the fate of his daily bread. Shavuot sees the completion of the grain harvest, a further hurdle is safely negotiated and he thanks God and rejoices in the Temple in Jerusalem.

But let us quote the words of the Torah: “And thou shalt rejoice before thy God, thou, and thy son and thy daughter and thy manservant and maidservant and the Levite within thy gate and the stranger and the fatherless and the widow that are among you. . . .”

From Shavuot onwards the Jewish farmer would, in days of old, take of the first fruits of all his crops, meaning the seven varieties of fruits mentioned in the Torah for which Eretz Yisrael is famed. They are: wheat, barley, vine, fig, pomegranate, olive and date. In contradistinction to all other fruits we make a special and more comprehensive blessing after partaking of them. The farmer would then bring them with pomp and pageantry to Jerusalem.

But let us recreate the scene in ancient times with the help of the Mishnak Bikkurim:

“How do they set apart the first fruits? When a man goes down to his field and sees for the first time a ripe fig or a cluster of grapes or a ripe pomegranate, he binds it round with reed grass and says: Lo these are first fruits.

“How do they take up the first fruits to Jerusalem? The men of all the smaller towns that belonged to the “Maamad,” a representative body of the people whose members participated in the Temple service, gathered together in the tower of the maamad and spent the night in the open place of the town and early in the morning, the officer of the maamad said: “Arise ye and let us go up to Zion unto the Lord our God.

“They that were near unto Jerusalem brought fresh figs and grapes and they that were far off brought dried figs and raisins. Before them went the ox for the peace offering, having its horns overlaid with gold

and a wreath of olive leaves on its head. The flute was played before them until they drew nigh to Jerusalem they sent messengers before them, and bedecked their first fruits. The rulers and prefects and the treasurers of the temple went to meet them. . . . And all the craftsmen in Jerusalem used to rise up before them and greet them, saying, Brethren of such and such a place ye are welcomed!

“The flute was played before them till they reached the Temple Mount. When they reached the Temple Mount even Agrippa the king would take his basket on his shoulder and enter in as far as the Temple Court. When they reached the Temple Court the Levites sang the song: ‘I will exalt thee O Lord, for thou hast set me up and not made mine enemies to triumph over me.’

“While the basket was yet on his shoulder, a man would recite the passage prescribed in the Torah: ‘I profess this day unto the Lord thy God that I am come unto the land which the Lord did swear to our fathers to give to us. . . .’ He then took down the basket from his shoulder and held it by the rim and the priest put his hand beneath it and waved it and the man then recited, the words beginning: ‘An Aramean ready to perish was my father, and he went down to Egypt and sojourned there with a few . . . and became there a nation, great, mighty and populous. And the Egyptians afflicted us . . . and we cried unto the Lord God of our fathers . . . who heard our voice and brought us forth of Egypt with a mighty hand and outstretched arm. . . . And he hath brought us unto this place and hath given us this land even a land flowing with milk and honey. And now behold I have brought the first fruits of the Land which thou O Lord hast given me.’

“Then he left the basket by the side of the altar, bowed himself down and went his way.

“Before time all that could recite the words recited them and all that could not recite them rehearsed the words after the priest; but when these refrained from bringing the first fruits out of shame, it was ordained that both they that could recite and they that could not should rehearse the words after the priest.”

But besides marking the completion of the grain harvest, Shavuot celebrates the consummation of the phase of liberation commencing on Pesach. Seven weeks after the Israelites left Egypt they accepted the Torah at Sinai, the act that gave real meaning to their liberation. Shavuot thus serves as the crowning glory to the historical and agricultural processes initiated seven weeks previously on Pesach. It has no date of its own, and that is therefore why our Sages termed it “Atzeret,” which might be termed “finale.”

Our Sages saw in the various names given to the festival in the Torah a hint of its twofold significance. Let us quote them:

“Why did the Torah need to state a feast of weeks ‘shavuot’ when it already uses the term ‘the feast of harvest’? That you should not say—no harvest, no festival. Therefore it states thou shalt make a feast of weeks. When Israel is in exile they have no harvest to reap and bring to the Temple, nevertheless they are still obliged to make a feast of weeks.”

Today, some of the agricultural significances of the festival are returning to us with the revival of the sovereign Jewish settlement in Israel.



# Brooklyn Jewish Center Review

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## A JEWISH IDEAL REALIZED

THE Brooklyn Jewish Center was recently privileged in being the scene of the installation in Brooklyn of a chapter of the Hebrew University of Jerusalem. It was, of course, most fitting that a great institution of Judaism in the largest Jewish community of the western world, should thus identify itself with that center of Jewish scholarship which spiritually is the common pride of Jews the world over.

Of all the phenomena which have marked the rebirth of modern Israel, the University is the most remarkable. The symbolic twelve foundation stones of the University, laid by Dr. Chaim Weizmann in 1918, in representation of the twelve ancient tribes and the unbroken unity of the Jewish people in the centuries of Diaspora, were placed on historic Mt. Scopus while the Palestinian battles of World War I were still being fought. Jews have always, with complete justification, termed themselves as the *Am Hasefer*—the People of the Book. The University was envisioned and created to bring to modern times and present needs the fruit of this age-old tradition and practice.

In the four decades since the cornerstone laying, the University has in war as well as in peace followed its original purpose. The magnificent buildings on Mt. Scopus were officially dedicated in 1925 and its halls opened for studies of a wide variety. Its curriculum took note of the soul and mind on the one part, and of the body of Israel, on the other. In its Institute of Jewish Studies great scholars brought to the knowledge of young men and women the wisdom of the Bible and the Talmud. Later fields of commentary and history were included. Not only has

our people's philosophy and mysticism had the attention of the faculty; the same study has been given to Yiddish literature in its secular aspects. The humanities of all other peoples have simultaneously been explored.

But the University has always been a practical institution to meet the increasing needs and the developing economy of a new nation. One of the most persistent dreams of the Jew in the *Galuth* has been the return to the soil of his fathers in the capacity of husbandman. In those countries in which the Jew was prohibited from holding land and where he was imprisoned between the walls of an urban ghetto, he longed always for a free contact with the good earth under the blue sky. In Israel the *chalutzim*, with unerring instinct discarded the habits of the tradesman and the *luftmensch* and became once more the *ikor*, the farmer.

The land on which he practiced this ancient art was however, not rewarding in the degree to which he labored. Where it was not stony and barren it was either desert or swamp. The Biblical land of centuries past, flowing with milk and honey had, under the misuse of the Arabs, become a waste of God's providence. The University turned its skills and its resources into a program of study and experiment which, in the short space of one generation, has placed Israel abreast of the most advanced agriculture. Even the Negev desert is abloom!

Such achievement would be noteworthy if it had come during a period of unbroken peace, uninterrupted calm and undisturbed academic preoccupation.

Such has not been the University's good fortune. During the War of Liberation it fell into Arab hands. But the

University has not been deterred from its program. In the modern city of Jerusalem a distinguished doctor continues his research in a cellar, a philosopher of international renown lectures in a warehouse, a great Biblical scholar works in a reconverted elevator shaft. The University lives in its soul.

It should be a matter of compelling importance to every Jew, proud of this magnificent aspiration to assist the University by membership affiliation with the American Friends of the Hebrew University.

WILLIAM I. SIEGEL.

## Prof. Kaplan is 75

JEW throughout the country are celebrating this month the seventy-fifth birthday anniversary of one of American Jewry's foremost thinkers and teachers. Professor Mordecai M. Kaplan has made a unique and outstanding contribution to Jewish life and thought. He has been and is one of the most indefatigable workers in the vineyard of the Lord. Through his dedicated service and the greatness of his personality he has won the esteem and affection not only of his many followers, but even of those who differ with him in some of his teachings. Above all, more than any one else in American Jewry, he has stirred the minds of all thoughtful Jews to re-examine and to re-evaluate their own thinking on the basic teachings and values of Jewish life. We fervently pray that our Heavenly Father may grant him and his beloved wife health and strength, so that he may continue to enrich Jewish life and thought for many, many years to come.

I. H. L.

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# "JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

*An Intimate Chat Between Rabbi and Reader*

## TRIBUTE TO OUR HEBREW EDUCATION FACILITIES

I AM always glad to share with you, co-workers in our Brooklyn Jewish Center, the testimony that comes to me of the influence that our institution, especially our Hebrew School, has upon our children. I often publish in this column letters from our former pupils and graduates which clearly indicate the success that we have had in moulding the Jewish lives of the coming generation in our community.

Just a few weeks ago, I received the following letter from one of our young men in the armed forces of our country who was stationed in far Labrador:

"You undoubtedly receive many letters in the course of a year. Some tell of problems, others of sorrows, trials and difficulties. This letter is solely one of appreciation.

"I received most of my Jewish education at the Brooklyn Jewish Center, through the Hebrew School, Post Bar Mitzvah and Post Graduate courses. Two things are now apparent. Firstly, this education was vastly superior to that received by the average Jewish youth, and, secondly, it was greatly inadequate. But since I started by saying that this was to be a letter of appreciation, I will not amplify the latter point. (Though if you desired, I would be glad to do so.)

"I am in the United States Army, stationed, since February 7, 1955, at Goose Bay, Labrador. I am scheduled to return to the States for discharge the end of this week. Through college and graduate school I maintained the normal "Jewish contact, i.e., basically Hillel, and little more. Upon arriving at Goose Bay, I immediately discovered that there was no one here capable of conducting services. The Base has about 12,000 people but only about forty Jewish personnel. There is no chaplain on the base; in fact, there is no chaplain assigned to this command. (NEAC.) Due to the training received at the Brooklyn Jewish Center I have been able to conduct services every Friday evening, and even on holy days and

high holy days. (It took me a week to master the shofar—and then I realized Rosh Hashana was a Saturday!)

"The Jewish Welfare Board recognizes me as representative of the men on the base, and so does the base chaplain's office. (I've got a set of keys to the chapel, which is always left open.) My limited knowledge has been imparted to and shared with those here on the Base. I have also established a recognition of the existing (though small) Jewish community.

"I thought you would be pleased to know that through you and your institution I have been able to be of some use

to an isolated Jewish community.

"Lawrence Heimowitz."

The letter shows not only what our Hebrew education department has done for this lad, but also that he has given some thought to the whole problem of Jewish education. I am now in correspondence with him, as I am always anxious to get the views of our youth on all Jewish problems which can help us improve in our work.

I am sure that you will be happy, even as I am, to know that we are succeeding in planting the seeds of knowledge and loyalty in the minds and hearts of many of our young people, who are to be the standard-bearers of Jewish life in the years to come.

*Israel H. Ben-Zur*

## ISRAEL MEETS AIR RAID DEFENSE TESTS

THE recent air raid manoeuvre in Haifa, in which "enemy bombers" and "our own fighters" battled fiercely with each other in the air; in which sirens wailed and were drowned out by the shrill screams of the jets which ultimately drove the enemy out to sea; and in which every branch of civil defense went into action, has brought home to the people the necessity to prepare, even if ultimately war does not come to pass.

In the big cities, the people have not been very defense-minded, although Tel Avivians and Jerusalemites well remember the destruction suffered during the Independence War. They simply want to shut out the ghastly memories, but the authorities—both national and local—have succeeded in alerting them, and as a matter of course they pay the special defense tax with which shelters are being built and "Haga," the civil defense service, is being equipped.

It is different out in the border settlements. There the threat is ever present, and new immigrants which populate them watch Army personnel throw up barbed wire entanglements and dig trenches and shelters for them.

The Haifa test was very successful. The first siren sounds brought the civil defense people, mainly those past military age and teenagers, to their posts. The second siren, nearly five hours later, emptied the streets as very low-flying bombers and fighters swooped down on the city. It went on from seven in the morning until well in the afternoon, and every possible action was carried out—buses received "direct hits," residential "wounded" evacuated from "blazing areas were "ravaged," "fires" were fought, buildings" and "operated on" in casualty wards and emergency hospitals; unexploded bombs were disposed of and rubble was searched for "victims," as ambulances and other vehicles stood by to move them to first aid centers. In the area and headquarters nerve centers of Haga, the staff worked as though this was the "real thing"—quietly, efficiently, and with terrific speed and precision.

In all, 107 bombs were "dropped" in a period of 13 minutes, and 50 "incidents" were caused. The manner in which the "attack" was dealt with has given the people of Israel much confidence.



The following article is based on a sermon preached by Dr. Levinthal at the Brooklyn Jewish Center on the first day of Passover, March 27, 1956.

## An Arresting Commentary on World Events Today

# THE PROPHET EZEKIEL AND OUR MORAL DILEMMAS

By DR. ISRAEL H. LEVINTHAL

IT IS interesting to observe that the Jew begins to think of the dramatic struggle for human freedom, which the festival of Passover commemorates, long before the fifteenth day of Nissan, the official date of the holiday. The Sabbath preceding that historic date bears a special designation in the Jewish calendar—*Shabbat Hagadol*, the great Sabbath, when our thoughts are directed to the Passover of the future, when Elijah the prophet will herald the dawn of the Messianic era of universal freedom and peace. In some communities the Jews read parts of the Haggadah, which we reserve for the Seder eve, on that great Sabbath, in order to attune their minds to the ideal of freedom, and so better to appreciate how freedom is to be achieved, and what freedom demands of us.

Indeed, the Jew is enjoined to concentrate his thoughts on freedom even before the Great Sabbath. More than two weeks before the festival, on the Sabbath on which we usher in the month of Nissan, we are again bidden to focus our thoughts on the struggle for human freedom. That Sabbath, too, bears a special designation—*Shabbat Hachodesh*, and once more, through Torah and Spiritual readings, we are asked to give thought to the ideal of human freedom, to note the prerequisites required if the dream of man's freedom is ever to become a reality. The Jew instinctively understood that human freedom cannot be achieved spontaneously. We have to think about it, plan for it, purify ourselves from all the defilements which obstruct the achievement of freedom.

Let us, therefore, turn our minds this morning to the Haftorah or Scriptural lesson, which we read on the *Shabbat Hachodesh*, the Sabbath which preceded the festive month of Nissan, and which is taken from the prophecies of Ezekiel. This prophet was among the captives driven into Babylon after the first destruction of the Temple and Jerusalem. Ezekiel endeavored to instill within the hearts of the captives the hope of a future redemption. He describes for them in detail the new Jerusalem and the Temple

which will be rebuilt. Indeed, he goes into a detailed description of the ritual to be enacted in the Temple, especially on the days preceding the festival of Passover. Part of this ritual is new, not enjoined in the Pentateuch. Evidently the captivity has taught the prophet wherein Israel had failed, and what must be done, once the restoration comes, if freedom is to be assured.

"On the first day of the first month," Ezekiel enjoins, a sacrifice should be offered, "and thou shalt purify the sanctuary." This is something new, something novel—that the Sanctuary itself must be purified. Nay, again, on the seventh day of the month, this is to be repeated, not only for sins wittingly committed, but also for the sins *me'ish shogeb u'mipesi*—"of one that erreth and of him that is foolish; so shall ye make atonement for the House." Here is a teaching that you will not find in any other religion nor in the annals of any other people—that the House of God needs periodic purification to see if it is an instrument working for the freedom of man, or if it needs atonement for sins of commission or omission which hindered the triumph of freedom. What a remarkable concept this is,—that before a people celebrates a festival dedicated to freedom, religion itself must go through a process of purification, and its Houses of God must make atonement for failures to help achieve freedom for mankind. How the world needs this teaching today!

In the South of our beloved country, a battle is raging to free the Negro from vestiges of degradation that afflict him. How silent the Church has been in this effort to win true freedom for people whose only sin is that their skin is black! What a travesty on religion that a Negro cannot enter even a House of God, in which white people are seated! President Eisenhower, at his recent press conference, gave a fitting rebuke to these "Houses of God," when he said, that he looks to the pulpits of the Churches to take the

lead in teaching the people the need of accepting the decision of the Supreme Court in the matter of desegregation. It is to the credit of the Catholic Church that it is at least making a beginning "to purify the House" and to make atonement for these sins of the past.

In celebrating the festival of our freedom from bondage, we Jews have been taught to think of all the enslaved—Jews and non-Jews alike. When Moses appeared before Pharaoh to plead for the redemption of his brethren he at the same time pleaded the cause of freedom for all slaves. No wonder that the Bible tells us, "The man Moses became very great also in the land of Egypt, in the sight of the slaves of Pharaoh, and in the sight of all the people." Yea, not only the Israelites went free, but "a mixed multitude went up also with them"! We Jews feel the pangs of humiliation when any segment of the population is still in bondage, and we know that a religion is not true to itself if it fails to lead in the struggle for human liberation.

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But I want to come closer home and look at the struggle in which our people are now engaged to win their full freedom in the reborn land of Israel. How few, alas, are the Houses of God of our Christian neighbors who give expression of encouragement to our embattled brethren in this great crisis which faces them.

Some of you may have read a letter, recently published, written by the Rev. Edward L. Elson, the minister of the National Presbyterian Church in Washington, in which President Eisenhower is a worshipper. Reports, widely circulated, state that Rev. Elson is a member of the notorious American Friends of the Near East, which in reality should be termed the American Haters of Israel, and rumors

have it that he has had some influence over President Eisenhower in moulding his decisions in the present struggle in the Middle East. A woman from Chicago—a Mrs. Lowenthal—wrote to the minister and bluntly asked him if there was any truth to these reports. Rev. Elson answered that he is the spiritual advisor to the President but not the political advisor,—though he did not state whether he regarded the present struggle in the Middle-East as a spiritual or a political matter. And then he continued, in the familiar fashion, to state that he is no enemy of the Jews, that some of his best friends are Jews, that as an Army Chaplain he officiated for the Jewish men in the absence of a Jewish chaplain, but that he “is desperately and earnestly pro-American, and that political Zionism does violence to that concept.” “The German-American Bund was out of place in American life,” he wrote, “and so are Zionist American organizations.”

Here is a representative of religion, the minister of one of the most important churches in the land, who has the distinction of serving the spiritual needs of the President of the United States, who cannot see the distinction between the traitorous German-American Bund, working for the victory of the enemy of all democratic governments—including our own—doing their utmost to establish Nazism here in America, and the Zionist ideal to help re-establish a homeless, tortured people in their historic home-land, there to build a citadel of genuine democracy. Oh, for an Ezekiel in our day to proclaim the need “And thou shalt purify the sanctuary!” What a shallow, perverted conception of patriotism this representative of the House of God reveals! Just a week ago, on St. Patrick’s Day, we saw, as we watched the television screen, a quarter of a million Irish-Americans march on Fifth Avenue, and we saw at least three-quarters of a million stand on the sidewalks watching the procession; we heard the news commentator, describing the scenes, tell us of the pride on the faces of these Irish Americans as they recalled the heroism and martyrdom of the patriots in Ireland fighting for their freedom. Would this reverend gentleman dare to impugn the patriotism of these fellow-American citizens of Irish descent?

Just last Saturday, 100,000 Americans of Greek descent marched on the same avenue to celebrate the anniversary of Greek independence and an equal number of Greek-Americans greeted the paraders on the sidewalks. Floats were displayed, reviewing the struggle of liberation from the Turks, and also the struggle of the Greeks in Cyprus for union with Greece. Some of the floats were not at all complimentary to our British ally whom they are battling in Cyprus. Would the Rev. Elson dare to compare the loyalty of the Greek-Americans to the disloyalty of the German-American Bund? Alas, only in the case of the Jew, working for that noble Zionist ideal which won the recognition of men like Lloyd George, Balfour and Churchill in England, and every President of the United States since Woodrow Wilson, does a minister of God dare to challenge his loyalty and patriotism! If we be gracious and say that such action is not a deliberate defilement of God’s sanctuary, certainly we can describe it in Ezekiel’s words, as a *sin me’ish shogeh u’mipesi*, “of one who erreth and of one who is a fool!”

Does this minister, the voice of his House of God, help the cause of human freedom in thwarting the existence of Israel? When the State Department of our government approved the shipment of the tanks to Saudi Arabia, did this minister utter a word of protest, knowing the use to which these tanks would be made? Is Saudi Arabia a democracy where democratic ideals are fostered? Just the other day, there appeared in the *New York Times* a dispatch from London in which King Saud is named as Saudi Arabia’s foremost patron of slavery in the extensive slave-hunting on the Persian Gulf coasts. The Anti-Slavery and Aborigines Protection Society, which issued the report, endorsed its authenticity and accuracy. And this is the man to whom America sends tanks and arms to defend democracy! And it is such action that this representative of the sanctuary would want American Jews to approve in order to attest to their loyalty.

Somehow, men of his type cannot understand that the interests of Israel are really the interests of America, that Israel is the one bastion of genuine democracy in that entire area of feudalism, autocracy

and dictatorship, and that the Zionists in America are working for the loftiest ideals of American Democracy when they work for the preservation and development of the State of Israel. We have heard the Houses of God resound with protests when the Communists endeavored to penetrate the borders of other lands. And yet, see how silent their voices have become when Communists’ arms and personnel have penetrated into Egypt to help destroy the one fortress of human freedom in those lands. Yea, how vital is Ezekiel’s message today, “Ye shall make atonement for the House,” for the failure of the Houses of God to defend God’s truth—the truth of human freedom!

Our Prophet, however, goes further in prescribing the rituals to be enacted in the New Jerusalem, on the days preceding Passover, the Festival of Freedom. Not only was the Sanctuary to be purified and seek atonement, but “on that day, the *Nasi*—the prince shall prepare for himself and for all the people of the land a sin offering.” Here again, is something unique, unparalleled in the history of other religions or peoples. Before you can celebrate a meaningful festival of freedom, the *Nasi*, the lay leader of the community, must also purify himself, must search and examine his soul to see if his actions and the actions of those under him, have helped, or hindered the cause of freedom. No man is perfect, and the lay leader, with all the good intentions that he may have, must nevertheless make atonement for the failings and sins not only that are committed wittingly, but for those committed by “one who erreth and one that is foolish.”

With all due respect to the *Nasi* of America, President Eisenhower, we may truthfully say that he too may heed the Prophet’s injunction. Certainly we do not charge that he wilfully hindered the cause of freedom. But we do say, and have a right to say, that the actions of some of his important aides are those which Ezekiel describes as the actions “of one who erreth and of him that is foolish.”

When Secretary Dulles tells the Senate that he does not favor the request of Israel for arms because he wants to prevent an arms race, we certainly can say that these are words of one who erreth.



There is an arms race now, not a race between Israel and the Arabs, but a race between the Western Powers and the Communist countries as to who should have the privilege to supply the Arab nations with arms. Israel does not seek a race in arms nor does she ask for arms to match the Communist shipments to Egypt. She asks for defensive weapons only, to halt and to prevent the work of destruction when the Communist weapons shall be used. Or is the Secretary such a *pesi*, that he thinks Nasser will use these Communist arms to fight the Communists?

And when Secretary Dulles tells the Senate that Israel, with a million and a half inhabitants, cannot expect to match the arms necessary for 40 million Arabs, we again wonder if the Prophet's description is not true, that these are words of one who erreth and of one that is foolish. Certainly, Dulles would not use that criterion, in judging the arms that America must supply the little island of Formosa to protect it against the hundreds of millions in Red China.

Sometimes we wonder if we are not too charitable to our Secretary of State when we describe his actions in those mild words of the Prophet Ezekiel. When in that same session with the Senate Committee the Secretary tried to explain the Arab's hatred of the Jew with the unfounded charge that the Jews killed Mohamed, a charge which caused laughter even among the Arabs, we think a harsher term than Ezekiel's could be used. And when, on his visit to Nassar in Cairo some three years ago, he presented the Egyptian premier a pearl-studded pistol as a symbol of American friendship, we say again that Ezekiel's words are far too mild to describe such action, one that certainly does not betoken America's yearning for human freedom. When Doctor Weizmann, of blessed memory, visited President Truman in the White House, he presented to him a *Sefer Torah*, a scroll of God's Law, as a token of Israel's friendship to America. What a contrast in understanding national aspirations for freedom and peace in the gift of a *Sefer Torah* and of a pistol, even if it be studded with pearls. Yea, there is great need for the Prophet's injunction—"the *Nasi* the prince, shall prepare for

himself," and we add, especially for those under him, "a sin offering."

When we criticize the policy of our beloved country we do so with pain in our hearts. When we find fault in her

*This poignant letter, and a second one that follows it, were written by a lady now living in the South. In giving permission to reprint the correspondence she requested that only her initials be used, "V.D."*

I am taking the liberty of writing to you about your March issue that features writings by Geoffrey D. Paul on Jewish Life in England, and the Tercentary in England by Alfred Werner. I wonder if either of these learned gentlemen lived in England. I did, and that is why I feel I should write to tell you what happened to our family.

I was born in Swansea, one of the cities mentioned by Alfred Werner in discussing the period of 1780-1800 when Synagogues were first opened.

I refer you to a passage on page 14 that says: "Anti-Semitism is rare in England." How can this be said when I have seen the poison planted at the mere word, "Jew."

Mr. Paul says, on page 23: "Jewish children may be withdrawn from school-rooms during periods of religious instruction or collective prayer." What a joke that is! The first ugly memory of my school life was going into the auditorium and hearing the schoolmistress say: "We are now going to say our prayers. All the Jews step outside the door!" (The school day began with a prayer.) I remember at age five going sadly outside the door with two or three other children and wondering why I was not lucky enough to belong with those other chosen children who could say: "Our Father who art in heaven. . . ."

The very fact that we were sent out each day set us apart. We were dirty Jews regardless of our cleanliness, not fit to take part in other children's games, forced to find company with each other. Believe me it was a bleak and lonely childhood, and to a little girl the punishment seemed unjust. It seemed that being a Jew was not a good thing. It made one

present outlook on the Middle-East, it is not because we are interested in Israel alone, but in the weal of America as well, because we are convinced that the

(Continued on page 21)

## A Letter to the REVIEW

afraid. I have living proof of what this early exposure to hatred did to the members of my family. I know too, that the school board refused to believe the word of a Jew—me—when a very unpleasant incident occurred involving the school janitor and that my mother was forced to remove all three of her children from the school since they would not dismiss this man. We had to walk miles to another council school. My father was then far away in Egypt, helping to fight a war for England.

I can only say that I wish I had had the chance to belong to a Center such as you have while I was a youngster. My father was saddened when he returned from the war and decided to bring his family to this country. He then turned away from his religion and kept us from learning anything about it. Thus we grew and became neither fish nor fowl nor good red herring, all of us denied the comfort and happiness that religion can bring. I know I can never make up for the lost years, and shall forever be out of my element—one alone, not a member of anything, with no real faith to cling to, no true understanding of the present or the future.

I feel that the child in America has a much better opportunity to live as a Jew and take his part in the community, to be judged by his achievements rather than smeared by his religious beliefs and branded unfit, as is done in England and Wales.

Perhaps the last thirty years has shown progress there. I hope so, for I often feel the loneliness and sense of not belonging that I experienced in my childhood.

Thank you for your wonderful magazine. I hope the young and old who are able to take advantage of your all-embracing center realize the gift of gifts it offers. No mere money can pay for what this can render. Such an opportunity in my youth could have changed

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*"Works of art are man's revelations of nature's contents. We know nature better through art. Science proves to the mind; art reveals to the heart. . . . Thus, to personify with one's senses, embodying the inanimate with spirit is a sacred function—the piety of art."*

—From Weber's "Essays on Art."

**I**N ORDER to get his due share of recognition an artist must live to be seventy or older. Van Gogh's and Modigliani's great talents were discovered by the world many years after they had passed away, both at the age of thirty-seven. When Max Weber celebrated his thirty-seventh birthday he was still very poor and appreciated only by a few advanced critics. He had just married and the little money he made lecturing and teaching at the White School of Photography was barely enough to pay for rent and food.

Today, at the age of seventy-five, Weber is at last recognized internationally as one of the three or four great living American artists. In this country, he is represented in all major museums. Last year, he was elected to membership in the National Institute of Arts and Letters (this institute limited to the membership of 250, is to America what the Academie Francaise is to France). To celebrate his seventy-fifth birthday — on April 18 — the Jewish Museum in New York gave him a one-man show, a retrospective exhibit that is the talk of the town. In a very important 1955 volume on American painting by Milton W. Brown, who teaches at Brooklyn College, the significance of Weber's work is happily outlined in this brief summary:

"... The emotional content of Weber's art is a poignant lyricism, a quality just as evident in his writing and speech. His lyricism is the natural outgrowth of a deeply poetic nature, his poignancy the result of a quest for the eternal in memories of the past, a quest which loses itself in nostalgic thoughts. Weber dreams of a world in which the senses are ravished by beauty. Whether it be a still life on a table in the corner of a room, the trees, fields, lakes, and hills of Long Island, the mellifluous and involuted talk of Talmudists, or the fantasy of eastern harem life, there is poetry in Weber's painting of them."

## THE LATER-AGE TRIUMPH OF MAX WEBER

By ALFRED WERNER

When you see Weber, you will quickly forget that this kindly little man with the lively gestures was born as long ago as 1881 — an ominous date in Jewish history because in the very month of the artist's birth pogroms started to spread all over his native Russia. Several times I have had the privilege of being a guest of the Webers in their pleasant home at Great Neck, Long Island, where they have been residing for a quarter of a century. Theirs is a modest, tree-shaded villa, differing from other houses of the neighborhood only because of the large studio on the second floor, with its northern exposure. A balcony along one side is a store room for canvases; there must be hundreds of them, and Weber runs briskly up a ladder to get down what he wants to show his visitor.

Weber is an excellent conversationalist. His youthful vigor, his temperamental outbursts during our discussion of modern art, always belied his age. As if by magic carpet he transported me in space and time from the Long Island of the 'fifties to the Paris of the pre-1914 period. In spirit I accompanied him through the studios and museums of the French capital. "I know the Louvre as I know my pocket," he boasted to me. Inevitably, the conversation turned to his favorite topic, his favorite master—Henri Rousseau. When he talked to me of that divine "Sunday painter" it was as if the eccentric old codger had joined us. The humble and great Rousseau (a customs inspector who took up painting late in life) is now universally acknowledged as one of the liberators of art from the fetters of rigid academism, from the bondage of dry naturalism.

In Paris, where Weber lived from 1905 to 1908, the young American studied for a while at the Academie Matisse, a school conducted by the painter Henri Matisse. But next to Matisse, the poor, uneducated, often ridiculed Rousseau exerted the most profound influence on Weber.

He was an elderly man when Weber met him. Nearly all critics refused to take this "primitive" seriously, but Weber looked up to him in great awe: "He teaches us how to say and see all over again the eternal things with primitive simplicity," Weber once reminisced. "Seeing Rousseau's pictures is like looking through a new window upon a new world. . . . To visit my friend was like going from a suffocating atmosphere into that of a fragrant vineyard. His studio was a spiritual haven, a place to recuperate, to set the young perplexed mind at ease."

On the eve of Weber's departure from Paris, Rousseau gave a *soirée* to honor his young friend. Many artists and writers showed up; Weber sang arias by Handel (as a youngster, he had often sung in the Williamsburgh *shul*, and he had an excellent tenor voice), and Rousseau gave a violin recital. The next day Rousseau accompanied Weber to the railroad station, insisting on carrying one of his bags: "As the train began to move, I heard Rousseau say with deep feeling in his voice, and an admonishing finger, 'N'oubliez pas la nature, Weber!' (Weber—never forget nature!)"

What Rousseau meant was clearly this: that, whatever his young friend might do, he should always avail himself of Nature as a point of departure. From Rousseau Weber inherited an emphasis upon simplicity and architectural conciseness. He learned from him, not how to copy, but how to "edit" nature by heightening salient features and discarding less important ones—to bestow upon nature what it lacks: the mind and soul of man. From Matisse he learned how to use color—flat colors, set down in pure tones and juxtaposed without transition, are Matisse's contribution to art and to man's joy of life. But the greatest influence was exerted on Weber by a man he never



met: Paul Cezanne, the recluse of Aix, whose pictures Weber first saw at the Paris Salon of 1906: "As soon as I saw them, they gripped me at once and forever." One day in October of that year, the visitor found the paintings draped in black—Cezanne had just died. It was Cezanne who taught Weber how, through the interplay of colorplanes, to portray the inner structure of a thing rather than its external appearance, in short, to abandon the camera-like imitation of surface. Through him the American learned how to render the apparent "chaos" of nature into patterns that made sense, aesthetically speaking.

After his return from Europe, Weber had several one-man shows in Manhattan. With one or two exceptions, the critics utterly disliked what they saw. The names of those who completely failed to grasp Weber's aims shall, for charity's sake, be omitted here, but some of their statements are given to show what a long and wearying road our artist had yet to travel before achieving a measure of moral success and, equally important, being able to sell enough canvases to support his family (Mrs. Weber bore him a son and a daughter), if not luxuriously, at least with a minimum of comfort. One critic chided the dealer Alfred Stieglitz (a pioneer photographer and protagonist of modern art) for exhibiting Weber's canvasses whose "ugliness" was "appalling." To another critic they were "grotesqueries" that "could only be acquired by long and perverse practice," while a third topped his brethren by dismissing Weber's paintings as "the emanations of someone not in his right mind, such as one might expect from the inmate of a lunatic asylum." These utterances appeared in print some time before the first World War, but as late as the mid-twenties Weber, already known to vanguard critics in Europe, sold very few canvases and those for ridiculously small sums (today, a medium-sized Weber sells for three thousand dollars or more). Writing in the now defunct magazine, *The Dial*, Henry McBride, thirty years ago, scolded his fellow-Americans for doing nothing about Weber: "Here is one of the best painters in the world practically going to waste among us."

Fortunately, times have changed but only because of the intrepid efforts of several stalwart men who believed in Weber's

### "THE TALMUDISTS"

By MAX WEBER

*The artist says of this work:*  
*"I was prompted to paint this picture after a pilgrimage to one of the oldest synagogues of New York's East Side . . . To witness such elders . . . intent upon the quest and interpretation of the ethical and spiritual significance and religious content . . . of the Torah is for me an unforgettable experience."*



genius, among them Hutchins Hapgood (who early hailed him as "a serious thinker . . . struggling with the problems of form"), Holger Cahill (who, in 1930 published the first monograph on Weber) and Pemberton Murdoch, who introduced him to the readers of the *New Yorker* in pre-depression days. Today, there are no longer any controversies about the merits or faults of his art. What America thinks of him can be read in Ralph M. Pearson's "The Modern Renaissance in American Art," published three years ago:

"He, more than any other American, has become our living old master. But *he* is not old. His art is old, as old as it is new, which fact again establishes the synthesis of living traditions in which the new carries on the old. In this respect Weber has done his task well. He is a rock of ages in the history of contemporary art."

Weber's art is overflowing with spirituality: his sombre and melancholy landscapes with trees, his still lifes so full of life that the French term, "nature morte," cannot possibly be applied to them (who, among contemporary Amer-

icans, has handled commonplace objects with the same religious reverence?) his plump and unseductive, yet fascinatingly disturbing nudes, his musicians who make you hear their music, his sweating workmen struggling with structural steel, and, above all, his gouaches and oils on Jewish themes.

It would be absolutely wrong to classify him as an observer of Jewish life, and he himself, who has drunk from the wells of so many nations and areas, and who has struck his roots deeply into the spiritual soil of America, would resent such a falsification of his stature as an artist. At the same time I believe—and I am not alone—that some of Weber's works which deal with Jewish topics are among his best. Weber was only a boy of ten when he was taken from his *shtetl* (Byelostok), but he voluntarily returned to it, in spirit, time and again, making his childhood memories a source of strength rather than suppressing them (as others did). As a boy he was taken by his rabbi to one of the Hasidic services in his native town. Have you ever seen a Hasidic dance in a *shul*? It begins slowly with a definite touch of sadness,



and gradually develops faster rhythms until it reaches a climax in a state of veritable ecstasy. After fifty years he still vividly remembered this dance, and a result of it was the exciting oil now in the Milton Lowenthal Collection (to his biographer, Lloyd Goodrich, the painter confided that when working on the canvas he re-lived all the motions himself, in his mind and muscles "so that when his wife called him to lunch he could hardly drag himself downstairs").

He was still able to see undiluted Eastern European life directly and accurately transplanted by refugees like his parents, Morris Weber, a tailor, and his wife, Julia. As a boy, Max often roamed the Delancey Street neighborhood, and he paid tribute to this vanishing reservoir of Jewish life by commenting on his own, now famous, oil, "The Talmudists":

"I was prompted to paint this picture after a pilgrimage to one of the oldest synagogues of New York's East Side. I find a living spiritual beauty emanates from, and hovers over and about, a group of Jewish patriarchal types when they congregate in search of wisdom in the teachings of the great Talmudists of the past. The discussion of the Talmud is at times impassioned, inspired, ecstatic, and at other moments serene and contemplative. . . . To witness a group of such elders bent down and intent upon nothing but the eternal quest and interpretation of the ethical and spiritual significance and religious content of the great Jewish legacy—the Torah, is for me an unforgettable experience."

("The Talmudists" was, of course, included in the huge Weber retrospective at the Whitney Museum in 1949; it was shown in the auditorium of the American Academy of Arts and Letters in the summer of 1955, and is currently on view at the Jewish Museum, which owns the canvas.)

From a purely artistic viewpoint, orthodox Jews who retain their distinctive characteristics lend themselves superbly to pictorial representation. Rembrandt—one of Weber's favorites—was aware of their fascinating picturesqueness when he settled among his "models" in the Amsterdam Ghetto. Significantly, the great Dutchman preferred the more natural, more genuine Ashkenasic refugees with their untrimmed beards to the well-groomed, "assimilated" Sephardim, al-

though it was from the latter that he received his portrait commissions, while he had to pay the beggars from the East for posing.

Whereas Rembrandt had his Jews pose individually, Weber frequently stresses the dynamism of Jewish groups in action, using their eloquent hands to underline an argument, or dancing ecstatically before the Lord. But while it was Rembrandt, and not El Greco who painted Jews, Weber is nearer in painting technique and approach to the "Spaniard" from Crete than to the Dutchman. Just as El Greco took unheard-of liberties with human figures, so the Expressionist Weber elongated and even distorted the faces and figures of his Talmudists; in both cases the desired effect is the same: the highest pitch of emotional and spiritual experience.

Curiously enough, there are some Jews who tend to resent these pictures as caricatures, although they are no more than El Greco's thin, emaciated saints.

Some of America's outstanding critics, such as Forbes Watson, James Thrall Soby

Of the scores of artists of Jewish origin who, around 1910, were among the vanguard storming the citadel of academic art, only few remain. Jacob Epstein removed himself to England more than a half century ago, and has long been a British citizen and a spokesman of progressive British art. Samuel Halpert died as a rather young man a quarter of a century ago, Bernard Karfiol in 1952. Only Leon Kroll, seventy-two, and Maurice Sterne, seventy-nine, are still active, while blindness stopped Abraham Walkowitz' work several years ago.

Weber is still as active as he was at twenty—or perhaps fifty years ago. What a dynamo! What a versatile man! The Jewish Museum show includes canvases he produced in the last three or four years, and they reveal a rejuvenation and alertness which fill his admirers with new hope. Compared to the looseness, the freedom and dancing lightness of his latest canvases, the work he once produced in Paris as a young man looks almost clumsy and clay-footed, like that of an old man.



"HASIDIC  
DANCE"

By MAX WEBER

and Henry McBride, all of them non-Jews, have been fascinated by Weber's Jewish types. McBride once wrote:

"What was wonderful in them '—these Jewish characters—' was the fact that they echoed the racial anguish of mind without recourse to brutal facts or prosaic argument. They did it musically, symbolically, eloquently, and, though so modern in texture, still bore accents that seemed to reach back to the beginnings of time."

Our heartfelt congratulations, Mr. Weber! We do not know which rare distinction has allowed you to become more fruitful and more youthful as the years sped by. Others who started out with you have died, have become commercialized, or have fallen into oblivion. You had good luck, of course—but that does not explain everything. Is it ceaseless work that keeps a man young? At an age when most businessmen have long

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*The pogroms in Russia in the early eighties were followed by a legislative program in 1882 which reduced the territory of the Pale of Settlement and placed upon the Jews a series of economic restrictions. The Russian Jew realized that now, more than ever, he must emigrate. Hundreds of families sold their belongings and left for the United States. Jewish intellectuals in leading Russian cities formed an organization called Am Olam, or "Eternal People," for the purpose of establishing agricultural colonies in the United States. The Am Olam groups attracted high school and university students as well as professionals, who hoped to show the civilized world that the Russian Jew could be a successful farmer. One of the leaders of the Am Olam organization was Eliezer Masbbir, who kept a diary concerning the events in which he was involved. He headed the group organized in the Russian city of Balta and came to this country in 1882. Here he was a leading figure in Jewish circles and was instrumental in the founding of some of the Jewish agricultural colonies. Masbbir finally settled in Connecticut and became a school teacher. Following is part of his diary, which was published in the Russian monthly "Voschod" (Sunrise) in 1882. It begins in Brody, Russia, where the emigres were waiting for their journey to the New World to begin, and offers intimate details of the mass emigration of that time.*

*Leo Shpall.*

THE long-awaited fateful Saturday of May 13 came. On that day, close to two hundred men, women and children had to bid farewell to the city in which they spent six to nine months half-hungry, wandering around like shadows over Greshv Street where the office of the Committee was located. An hour before dusk we were already at the railroad station. A crowd rushed out to say goodbye to relatives and acquaintances including a few young ladies of Brody who were seeing off their "freshly-baked" bridegrooms. Some were waiting to hear the word "farewell" from the lips of their

dear ones; others took leave only for the time being. The emigrants made their way through the dense crowd and at 9:00 P.M., escorted by members of the Committee happy to get rid of several hundred people. They distributed bread and eggs for the journey. Last kisses were exchanged. The third bell rang, the train started, and familiar faces began to flicker past; raised hats waved, and shouts "Hurrah" were heard. Then everything dissolved in the fog.

At 5:00 A.M. of the following day we arrived in Lemberg. At the railroad station tents had been erected with tables and benches. The cold weather and the wind were penetrating and a rain drenched us. Two hours passed and a certain Mr. Shtro arrived accompanied by a Russo-Jewish emigrant woman.

They brought a large samovar and bread and everyone received a glass of coffee and a loaf of white bread. At 9:00 o'clock the President of the Emigrant Committee, Mr. Lazarus, arrived with several other people. They sat down in a watchman's booth and began to call the emigrants individually to question them regarding the occupations they had indicated in writing. A few were rejected, and each one received two guldens apiece. After that clothes, underwear, shoes, etc., were distributed. This was done in a disorderly fashion and several persons managed to take more than their share while others received nothing. Dinner was served at 12, and it consisted of a bowl of cereal, half a loaf of bread, and a glass of beer. At 4:00 P.M. we again found ourselves in the coaches where they gave us bread and prayer-books. Rabbi Lowenstein walked through the train and shouted "keine nihilisten." The third bell sounded and we bade farewell to Lemberg. The train speeded on, but our thoughts ran on even faster.

At 8:00 P.M. we arrived in Pzemysl. There the people, predominantly Poles, questioned us, wishing to know what impelled us to leave our fatherland. After a ten-minute stop-over the train rolled

## *An Old Document Gives a Graphic Account of the Pogrom Refugees*

# THE DIARY OF AN IMMIGRANT

Translated from the Russian

By LEO SHPALL

on. On Monday morning we stopped in Cracow.

Young Jews, dressed in long coats with ribbons on their lapels, met us and served in the coaches vodka, white bread and cigars. It turned out that this hospitality was accorded us not by our co-religionists, but by the people of a suburb who came to Cracow every mning. I was informed that the Jews of Cracow finally came to their senses and will soon organize a committee of their own.

At 10:00 A.M. the train stopped at Oswiez, a town bordering Germany. Here our baggage was inspected. In half an hour a German train arrived which we boarded and rode off. As soon as we found ourselves on German territory, the atmosphere became more stifling. Passers-by pointed to our noses. . . . On one of the next stations, Katowice, we were treated to cigarettes and cigars. At 3:00 P.M., we arrived in Breslau. Here we were accorded a more cordial reception. We were led into a spacious railroad warehouse with long tables and benches. By the wall opposite the door, stood Mrs. Lazarus, wife of the late Director of the Theological Seminary, and several young ladies. We were invited to take seats, and the members of the committee served us tea and rolls. . . . They were so attentive to us that after the tea . . . a banker changed our money for Prussian marks. . . . Then clothes, shoes, etc., were distributed. In the meantime more people arrived, among them a wealthy Russian Jew from Berditchev who had recently settled here with his family. . . . At five, dinner was served, consisting only of soup and meat, but it was excellently prepared. At about that time a preacher, Dr. Iollis, arrived and questioned me about the status of Jewish education in Russia. He then read to us a beautiful sermon on the mission of the Russian Jew in America. . . .

As soon as it was dark we were told to be ready to leave. At the head of each group stood a committee member, and we were assigned to the coaches. Parting with us as with brothers, they asked us to keep them informed about the progress of Jewish colonization.

On May 16 at 7:00 A.M. I saw a winding river flowing between picturesque banks. This was the Oder. The tall four-story buildings constituted the suburbs of Frankfurt. We stopped at the station several minutes and were perplexed; shall we ascribe our brief stay to the absence of any charitable institution, which at that moment could have bestowed upon us the beneficence of a glass of tea. At 11:00 A.M. we stopped at a magnificent station with a glass roof and glass walls. This was in Berlin. The station itself was located on the lower level and was reached by gorgeous marble steps. Dr. Hildesheimer (the chief Rabbi) appeared and assembled us around him for a few words. He began by advising those who had some money not to become a burden upon charity. It seems that Dr. Hildesheimer took us for the well-known in Berlin *wilde emigranten*. We informed him that we were sent from Brody and that we would remain in Berlin for a few hours only. After this the speaker changed the topic of conversation. He advised us to stay away from unkosher food, not to smoke or travel on the Sabbath, to become observant Jews. From this station we were transferred to the Hamburg depot. . . .

At 5:00 P.M. we took our places in the coaches. Cigars, fresh sausage and bread were passed around. Mr. Hermann Magnus (president of the Leipzig Alliance) inquired whether the Balta Am Olam group was provided with English text books, and when he received a negative reply, he gave me 20 marks to purchase them in Hamburg and study the language during our two-week sea voyage. At midnight the train arrived in Hamburg. Large wagons were standing in readiness and the women and our luggage immediately were transported to the English dock. The men walked. Some hired carriages. The committee members took their places along the entrance to the boat. We thus left Mother Europe in the darkness of the night, without being

able to cast a last look at it. Our ship, the "Huddendfeldt," was really a freighter. The improvised cabins for four persons were uncomfortable. Since we had no pillows, let alone mattresses, we were forced to lie on bare planks with our fists under our heads. At 5:00 A.M. we were served half-sweetened coffee, bread and herring. A hubub arose, with everyone trying to get his portion first. Two hours later we entered the North Sea, and the boat began to rock, although there was no wind. All became seasick. A ship's officer arrived and drove everyone out on deck. This had a favorable effect. At 1:00 P.M. we sighted land, within an hour we stood at anchor some distance from the harbor—and at 4:00 we reached the shore.

Grimsby was the first city where we arrived. Here we first learned what it meant to be deprived of the gift of speech—we suddenly became dumb. The first tavern near the border became an object of curiosity to all of us. Here they inspected our baggage and inquired whether we had tobacco or liquor. We departed at seven and arrived four hours later in Liverpool. We were met by a representative of the steamship company, who led us to hotel America on Duke Street.

I missed Russian newspapers. Not a newspaper nor a Russian book could be found in the large libraries and bookstores. In general, it was difficult to find anyone who speaks a foreign language. With complete self-confidence the Englishman says that he speaks English only. On the fifth day of our arrival we were asked to come to the office of the Committee. There they checked the lists forwarded from Lemberg and everyone was given a dollar for the journey. The needy received clothes and underwear. Each was given tickets good for needed articles, so that no one received anything extra, as was the case in Breslau and Lemberg. On the first day of Shavuoth, May 24, at 8:00 A.M., a long line of immigrants followed the wagons with the baggage; it was raining. In a half an hour we were at the harbor, where we met some 700 emigrants who were to sail with us. At 11:00 we boarded two small steamers and were transferred to a large ship, "British Queen." This vessel was much cleaner. Each immigrant had a separate bunk and single and married people were placed

separately. The boat rocked all night and only a few escaped nausea. At two in the afternoon we dropped anchor off the coast of Ireland. . . . The last fragment of European soil disappeared from sight.

As soon as we entered the broad ocean, the boat began to rock. We spent a restless night. The following morning I looked through the porthole. In front of me mountains of water rose and leaped in the great expanse of watery space. Inside the ship, plates, forks and suitcases tossed about, the table crashed into the beds and all this went on to the accompaniment of Russian folk songs, weeping, moaning and the playing of harmonicas.

The day of June 1 was superb, especially the night. I stayed on deck after dusk, not wishing to miss this wonderful view. Several immigrants were stretched out on the deck asleep. Most likely they dreamed that they were in America, in that wonderful land where a brotherly welcome was awaiting them, where the committee met them with outstretched arms.

On Monday, June 5, we were delighted to see land. Tuesday at sunrise we slowly approached the harbor. I wondered what it would be like to live in a free country, where no one would demand of me a birth certificate or a passport, where no one would have to intercede on my behalf for the right of residence.

At nine in the morning the boat docked in West Philadelphia. Several members of the committee awaited us. After our baggage was inspected, we were led into a large building called the Emigrant Depot. After a couple of hours they served us coffee, herring and rolls. At 6:00 P.M. we found seats in the coaches, and we were told that a much better reception was awaiting us in New York.

At five in the morning, June 7, we arrived in New York. An agent of the steamship company escorted us to Castle Garden, which was still closed. We waited in the adjoining park till twelve and no committee member even inquired about us. We were all in need of rest, being physically and mentally exhausted after the experiences of the past few months. Many immigrants who had been here for weeks began to appear, and they complained bitterly about the committee.

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HOW often have we, in recalling some particularly dangerous war experience, wished that we might revisit the battle site if for no other reason than to stand upon that once hotly-contested ground and savor our small triumph in having lived through it.

That chance came to me when as a high point of the trip my wife and I made to Italy we visited Livergnano. Here Company K had made its futile charge up the hill—and now most of the rubble had been cleared away, including what was left of the little stone house where our Company had taken refuge. Seventy-two of our men had been wiped out there.

I was glad to find no trace remained of the house. Standing on the hill I could enjoy the scenery—the hills above us growing purple in the late afternoon haze—the terrace slopes, with goats grazing in the sparse grass, and beyond, the olive groves, still thick and matted, while at our feet in the valley below were eucalyptus and cypress trees.

This was seeing Italy when your stomach wasn't a tight knot of nerves, and it was really great. We made the grand tour of the country, for my wife was anxious to see everything, but especially Livergnano, for this was the symbol of my victory over death. Here I had been spared.

My wife has a wonderful imagination. To hear her talk you'd think that at Livergnano I had routed the whole German army single-handed, when if the truth were known all I had done was crawl away to safety. Now in the peaceful afternoon sunlight my wife and I followed the hill down to the clearing in the rock by the side of the road where the men of our company had slept the night before the attack, shivering under our blankets and staring at the stars. . . .

Four of our company had made it back—don't ask me how I did it. Livergnano was just another town on Route 65 that had to be taken—and Company K had drawn the assignment. Seventy-six of us had moved up under the shelter of our guns and when the enemy attacked we ran for the little house. As the night progressed, our numbers grew smaller. Finally around midnight four of us broke away—we crawled on the ground as far

as the pigsty and lay there listening to the shelling. We heard the rumble of German vehicles as they moved down the road and the roar of the guns. Just a little before dawn we had dashed through a covering of trees for the CP.

My wife and I wandered down the street. Nothing looked familiar and I didn't even have the feeling that I'd been here before. Then from the roof of the church birds commenced to sing and then I remembered the dawn as I lay in the ditch; there had been birds singing then too.

Yes, I was one of the four. And in the years since my return I had done well. A good car, a new house, three winters in Florida. I'm with a large firm of corporation attorneys. Everyone said that with my talent for defending unpopular causes I would end up some day on the bench. Well, I'll never make the bench, but by the time I'm fifty I'll be worth some money.

•

My wife is very proud of me. She tries to make others proud of me too. On the boat some of the passengers thought her conversation rather dull. I could tell from their responses. But she did have one listener. He was a young fellow who had pale blue eyes and sandy hair. When he talked he rolled his *r*'s. This somehow appealed to my wife.

"Sight-seeing?" I asked him by way of conversation.

He wasn't communicative at first. Later it turned out he was on his way to make his home in Israel. He was a junior at Cornell and he'd written some poetry. All this came out by degrees. He looked the type who'd write poetry—and then again he didn't.

I invited him up to the cabin for a drink. My wife, who likes to dabble in the arts, was ready to adopt him for the rest of the voyage. "He talks so beautifully," she kept saying. But then he was a poet. When you're twenty you must talk that way, even if it's only about some abstract point in law.

"Now why on earth are you going to

Israel?" asked my wife. "Don't you know that trouble is liable to break out any day now?"

"Perhaps," replied the young man. But it was clear that he didn't mind trouble. Later he told us why he was going. He wanted to farm—that was all. He wanted to work on the land. He managed to make it seem exciting. I'd always thought of farmers as—well, farmers. I guess he wasn't a poet for nothing.

"Another speech, like that," I smiled, "and you'll have me going, too."

"You could do worse," he said seriously. No doubt he had forgotten all the things my wife had told him about my success.

The last four days of the voyage he spent entirely in our company. We played gin rummy. My wife ordered vermouth for us. We must learn to drink it since we were going to Italy. When we were tired of gin, we'd go on the deck and he'd read us poetry. It went over my head, but my wife, who understands these things, said it was beautiful. She loved to listen as she watched the porpoise play in the white spray. "I think it's awful," she'd sigh, "burying yourself in Israel when you have all that talent."

"Talent," he said, "but no theme. That's why I'm going—"

I looked at him and thought, does he really know? How can he know at twenty? But when I listened to that warm vibrant voice of his talk about Israel, I rather envied him—for knowing exactly what he did want.

On the transport that other time the men in our company had played gin too and watched the porpoise in the white spray. One guy kept saying he hoped we'd land in Naples so he could take in a good leg show—it was worth crossing the ocean to take in one of their leg shows. I have a picture someplace at home—the guys in Company K are sprawled out in their bunks; you can even see the duffel bags and helmet liners.

(Continued on page 22)

# NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

## "SOUND THE GREAT TRUMPET,"

edited by M. Z. Frank, Whittier Books, Inc., N. Y.

There are many works in Hebrew and also in English which give historical accounts of the settlement in Palestine from the earliest Halutzim to the present day. This work of M. Z. Frank is of an altogether different character. It gives us, in the words of great writers and the great leaders, pictures of the life in Eretz Israel, from its humblest beginnings—three generations ago—to our own day, by those who have experienced that life. It is an anthology,—and yet more than an anthology. Mr. Frank selected passages from the works of the intellectual leaders in the Jewish settlement of the last half century, that give us a picture of the life that faced them—the hardships, the struggles, the problems, the achievements, and which make us relive with them their experiences. Mr. Frank, who has mastered this literature, and who is himself well versed in the history of the Jewish settlement, has made a remarkable selection from these writings, and has edited the selections with artistic skill. Many of the passages are translations of the original, others, again, are paraphrased so as to make them more intelligible to the English reader.

A brief introductory chapter precedes each selection, in which the editor gives pertinent information about the author and the work from which the selection is taken.

This book should be welcomed by every Zionist, and by every one interested in the historic creation of the Jewish State. For here we have a vivid portrayal of the humble but heroic beginnings of this great achievement, and the calibre of the men and women who laid the foundation of this glorious edifice.

## "BEHOLD MY MESSENGERS,"

The Lives and Teachings of the Prophets, by Althea O. Silverman. Bloch Publishing Co., N. Y.

As the author of this fine work so well expressed it in the preface, "As with many of the world's classics, the Prophets are more generally known by name than

they are read, studied and fully understood." And it is indeed tragic, for these moral and spiritual giants have a message for the world today as for their own times, a message which the world sorely needs. Mrs. Silverman, who has already enriched the field of Jewish juvenile literature, has succeeded magnificently, in giving us a vivid characterization of the life and teachings of the great prophets, whose moral preachments have moulded the life and ideals of our people to this very day.

It is not an easy task to select the essence of the teachings of these great men and to present them in clear and simple language. But the author did succeed in this task. And while she aimed primarily at reaching the young people, the book will appeal to adults as well.

In our classic literature, we Jews are often reminded that "though we are no longer prophets, we are the descendants of the prophets." If we are to be worthy of this designation we must know and understand what the prophets taught and what they symbolized in their lives. "Behold My Messengers" will give us that understanding, and will help to inspire us with the will to make their teachings the guiding rules of our lives.

## "THE ODYSSEY OF AN AMERICAN

ZIONIST," by Julius Haber. With an introduction by Louis Lipsky. Twayne Publishers, N. Y.

This is a unique volume which deserves warm commendation. The author is a veteran Zionist worker, one of the rank and file who has been part of the movement since his early youth in Boiberke, Galicia, and for more than half a century in America. He attended every Zionist Convention, observed all the doings among the leaders and followers of the movement, met intimately all the great men and women who moulded Zionist thought and activity, and attended every important session of the United Nations at which the fate of Palestine was discussed. In the *Odyssey of an American Zionist*, the author gives us in vivid fashion his reminiscences of all that happened in the Zionist movement in the

last half century. He has a remarkable memory, and recalls interesting happenings in the early stages of the movement, now forgotten, but which had an important bearing upon the development of the movement.

His book is a veritable Who's Who in Zionist history, especially in America, and tells of the contribution made by so many of the old-timers in the movement, who are now apt to be forgotten, but whose services were invaluable in helping to build the Zionist movement. This work is a distinct contribution to the history of modern Zionism. ,

## "SONGS OF CHILDHOOD" (*Shire*

*Yaldut*), by Judith Eisenstein and Frieda Prensky.

Here is a volume which should be welcomed by every Jewish parent of young children. It can bring joy to the child and to the parent as well. The authors of this work are both recognized musicians, who have specialized in Jewish music and who have themselves created much of this field. They have gathered together whatever material could be found in songs suitable for young children, rearranged them, and published them with Hebrew texts, English translations. Some of the songs and music were written by the compilers, and a number are the products of children themselves. We are proud of the fact that there are included in the volume several original songs by children who were pupils in our Center Academy, where Miss Prensky was the head of the Music Department for many years. The compilers have drawn on Jewish tradition, and the songs will undoubtedly help to create in the child's heart and mind a great love for everything that is Jewish—the Sabbath, the festivals, religious customs and ceremonies, the Hebrew language and the life in Eretz Israel.

The book is published in exquisite fashion, and is a delight to the eye. There are charming illustrations, profusely spread throughout the pages, by a gifted Israeli artist, Ayala Gordon, which greatly enhances both the beauty and usefulness of the work. The authors and the United



Synagogue Commission on Jewish Education, responsible for its publication, are to be congratulated for this fine achievement, which we predict will become one of the most popular books in Jewish homes.

"*FOUR SEATS ARE EMPTY*," by Milton J. Goell. Comet Press Books, N. Y.

This is a new volume of poems by one of our own Centerites, whose sainted parents played an important role in the founding and development of our institution. Mr. Goell expresses in beautiful verse his reactions to the realities which confront us in our every-day living. His poems penetrate the depth of human emotions; they show a sensitivity to human suffering, and they always reveal the beauty and holiness of love and human kindness. A previous volume of Mr. Goell's "The Wall That Is My Skin,"—poems inspired by the Negro's fight for democratic rights—won the acclaim of literary critics. Mrs. Eleanor Roosevelt quoted one of the verses in her column in the *New York World-Telegram*:

I thought the wall that is my skin  
Kept me from going out.  
I did not think, I did not know  
It kept mankind from coming in.

This new volume is of the same high literary quality, and this writer feels certain that it too will receive great praise from the critics. Lovers of poetry will find reading this book a rewarding experience.

"*BITTER SWEET*," by Alexander Alan Steinbach. Library Publishers, N. Y.

It is good to see a Rabbi endowed with a poetic soul. Rabbi Steinbach, the author of this volume, is the spiritual leader of one of the large congregations in our own borough, and has already won a reputation as one of America's fine poets.

This volume is of a unique structure. Half of it contains what the author terms "Heartbeats," about 300 prose poem meditations—brief sentence or paragraphs which, in lovely language, touch upon the deeper aspects of life, spiritual revelations of the harmonies of nature and of the Divine in man. One quote alone will illustrate how much meaning he puts

into one sentence: "We cannot feel the Divine touch until we have touched the Divine." These poetic meditations can be read again and again and always with profit. The remainder of the book contains more than thirty poems—sonnets and lyrics—on numerous subjects of universal interest. A deep religious feeling permeates many of them, and draws the human heart to a greater appreciation of

and reverence for the Divine mystery of life.

The volume contains a fine introduction by Dr. William W. Edel, the distinguished President of Dickinson College, in which he gives a rich evaluation of Rabbi Steinbach's poetic gifts, and particularly of the contents of this book, an evaluation with which all readers will heartily agree.

## OIL IN ISRAEL

By BORIS SMOLAR

**O**IL developments in Israel are being carefully observed in Washington. U. S. oil experts, evaluating Israel's oil potential, are of the opinion that each of Israel's geological provinces have oil possibilities, but they differ in character and degree. The oil possibilities of two provinces are obscure; two are fair to good, and four are considered good.

Of the eight companies which are now prospecting for oil in Israel, six were formed in America and two in Israel. However, the latter also have many American shareholders. They are Lapidot Israel Petroleum Co. and Israel Oil Prospectors Corp. The American-Israel Petroleum Corp. of New York, which is a subsidiary of Ampal, has a 31 per cent interest in Lapidot.

Israel Oil Prospectors is owned by Israeli investors and an American financial group from Miami. It is these two companies operating jointly that discovered the first oil wells at Heletz, six miles northeast of Gaza. Neither company's shares are sold on exchanges in the United States.

The Council of Jewish Federations and Welfare Funds, which also made an analysis of Israel's oil possibilities, came to the conclusion that there is no reason to assume that the oil strike in Heletz will affect directly to any major degree the financing programs of the Jewish Agency and of any other welfare agencies supported by contributions from American Jewry. This is because the quantity of oil discovered so far does not constitute a revolutionary gain in the direction of self-support. It is, however, in the opinion of the CJFWF, a significant step forward in the gradual emancipation of

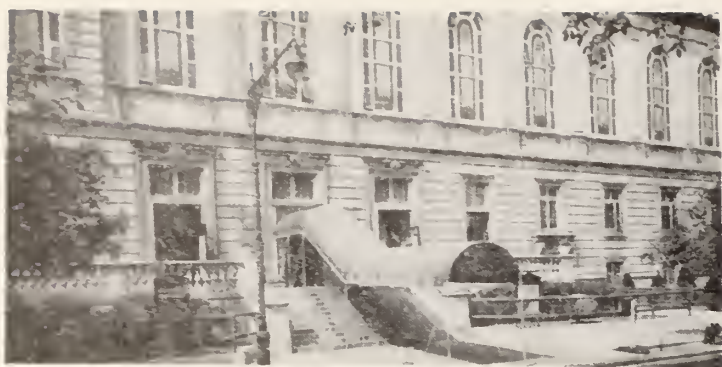
Israel from dependence on outside aid.

Next to the exports of citrus, Israel's chief foreign currency earner, oil may make the largest single contribution toward reducing Israel's foreign currency deficit, the CJFWF believes. Experts estimate that the Heletz oil field can eventually support between 30 and 50 wells, supplying up to 50 per cent of Israel's oil requirements. This would result in a net foreign currency saving of \$15,000,000.

### Soviet Union On "Public Trial"

**T**HE Jewish Labor Committee has announced that it will hold "a 'public trial' to protest the murder of Jewish writers and culture in the Soviet Union." The event will take place at the Hotel Biltmore, on Monday, April 30, between 5:30 and 7:00 P.M. The announcement was made by Adolph Held, National Chairman of the Jewish Labor Committee who said: "For some eight years, the Jewish Labor Committee has been conducting a public inquiry into the fate of Jewish writers, artists, poets and other cultural leaders in the Soviet Union. Recent statements in the Communist press have confirmed what the Jewish Labor Committee has been saying.

"Our demonstration on April 30th is being called to focus attention on the incontrovertible tragedy that Jewish schools are still closed, Jewish newspapers are still not permitted to be published, Jewish books are not issued, and that the majority of the Jewish writers and poets are still kept in cultural exile—if in fact they are alive."



# NEWS OF THE CENTER

## Consecration Services Held On First Day of Shavuot

The Consecration Exercises this year will take place on the first day of Shavuot, May 16, 1956. The highlight of the exercises will be a cantata, "The Tablets of Sapphire," written by Dr. L. I. Newman, revised and re-arranged by Rabbi Israel H. Levinthal and Dr. Benjamin Kreitman. The music interludes will be directed by Mr. Sholom Secunda. The following students will be consecrated: Ronnie Mae Abrams, Myra Diane Alexander, Evelyn Gail Berkowitz, Marion Brown, Louise Susan Chinitz, Ruth Paula Cohen, Frances Sheila Dolgow, Diane Eileen Gismot, Rosalind Gross, Susan Minda Kallen, Lucille Joy Kaplan, Eileen Kirschner, Beryl Klinghoffer, Phyllis Erna Lippman, Anita Lee Polishuk, Susan Joan Rothstein and Susan Mabel Spevack. Teacher in charge of Consecration Class, Mrs. Roslyn Campeas.

## Closing Assembly of the Institute of Jewish Studies for Adults

THE closing assembly of the Center's Institute of Jewish Studies for Adults was held on Wednesday evening, March 21st. Dr. Benjamin Kreitman, co-director of the Institute, presided and read messages from Dr. Israel H. Levinthal, and from Dr. Reuben Finkelstein, Chairman of the committee on the Adult Institute. Mr. Julius Kushner, chairman of the Hebrew Culture Committee, addressed the assembly and congratulated the teachers and the students on the accomplishments made during this school year. Rabbi Kreitman noted that this year numerous requests have been made by the students of the Institute for the continuation of the courses beyond the Pesach season, this being the best indication of

## GOLDEN AGE CLUB

A SPIRIT of youth pervaded the Social Room of our Center as the Golden Age Club made its debut, on the afternoon of April 10th. An overwhelmingly large attendance of members, both men and women, and parents of many of our younger members, gathered together to become charter members of this new undertaking. It fills a long-felt need and promises to become a major activity of the Center.

In her introductory remarks, Mrs. Morton Klinghoffer, chairman of this initial meeting, quoted Victor Hugo, "Forty is the old age of youth; Fifty is the youth of old age." "The Golden Age" does not necessarily imply advanced age—it can be any age; we can feel young because of the nature of our experiences, because we have led full and meaningful lives, and because we are young at heart.

Greetings were given by Rabbi Benjamin Kreitman and by Dr. Reuben Finkelstein, a member of the Center's Board of Trustees who for the last 35 years has been connected with the Brooklyn Home and Hospital for the Aged and knows so well the problems besetting our "Senior Citizens."

It was a happy thought that prompted us to invite Mrs. Julius Kushner, a former Vice-President and a devoted member of our Sisterhood. She gave us

a delightful reading in Yiddish of several episodes from Sholem Aleichem's book of "Tevya," the simple dairyman with a bevy of daughters to be married off, and her reading was greeted with much laughter and applause.

To make the program complete, Miss Bluma Serns, music teacher at the Bialik School, entertained us with several charming folk songs in Jewish and Hebrew, accompanying herself on the guitar and the "chalil," an Israeli flute.

This first meeting met with such a tremendous and enthusiastic response that the group decided to meet the following Tuesday for discussion of future plans. We wish to express our grateful appreciation and thanks to the many Sisterhood women, who, acting as hostesses, served delightful refreshments, and to the men and women of the Golden Age Committee who initiated this project: Joseph Krimsky, Chairman, Mrs. Fannie Engel, Secretary, Dr. Benjamin Kreitman, Dr. Reuben Finkelstein, Harold Brown, Mr. and Mrs. James Jackman, Mrs. Morton Klinghoffer, J. L. Horowitz, Maurice Kozinn, Mrs. Max Levenson, Mrs. Frank Schaeffer, Mrs. David Marcus, Mrs. Margaret Levy, Mrs. Lawrence Mayer. Consultant: Mr. Moses Wachs.

BEATRICE SCHAEFFER.

the success of the courses.

After the assembly a collation was served under the chairmanship of Mrs. Julius Kushner.

The members of the faculty are: Dr. Israel H. Levinthal, Director; Dr. Benjamin Kreitman, Co-director; Rabbi Harry Freedman, Rachel Bethlahmy, Nehama Cohen, Jean Serbin-Beder, Leo

Shpall, David T. Slonimsky, Joseph G. Snow, Evelyn Zusan.

## Spring Gym Schedule For Men and Boys

Beginning next Friday, May 4th, the Gym and Baths Department will be open on Fr'days for men and boys from 1 to 5 p.m. The schedule for the rest of the week remains the same.



## THE YOUNGER MEMBERSHIP

ON APRIL 25, the members of the Young Folks League of the Brooklyn Jewish Center elected the officers and the Executive Board for the coming season. The newly-elected officers symbolize the members who have unselfishly dedicated themselves to the progress. But they must have the support of the membership. This is little enough to ask in return for the time, labor and effort expended on our behalf. If the efforts of our officers are matched with active participation on the part of all Young Folks Leaguers, the coming season will result in a banner year for us.

Our annual drive, on behalf of the United Jewish Appeal, has been scheduled for May 23. I am certain that we are all aware of the precarious situation faced by our brethren in Israel and thus we must do our part in seeing that their needs are supplied. Don't be confused by the fact that U.J.A. Night is being planned as a gala social affair. The urgency of such an evening is apparent and a large attendance by our membership is most imperative.

### Calendar of Events

Sat., Apr. 28, May 5, 12, 19, 26: Attend Sabbath Services and meet the members of our congregation by being

present in Y. F. L. row.

Sun., Apr. 29, May 13, 20, 27: Don't miss our weekly bowling sessions at the Kings Recreation Center at New York and Clarkson Avenues. Sessions begin at 2:30 P.M.

Wed., May 2: Regular meeting—Rabbi Mordecai Waxman will grace our platform for the evening and discuss phases of our heritage.

Sun., May 6: The Host and Hostess Committee takes pleasure in announcing it's planned all-day picnic. Our male members are asked to provide the transportation and the girls are to furnish lunch for two. All cars will leave the Center at 10:00 A.M.

Wed., May 9: Regular meeting—Installation of Officers and members of the Executive Board for the 1956-57 season.

Wed., May 17: Regular meeting—Come early and take part in the Y.F.L. Game Night.

Wed., May 23: Regular meeting—UJA Night.

Wed., May 30: Regular meeting—Spend a pleasant evening and get to know our members at the Y.P.L. Social. We supply the music — you supply the dancers.

IRA M. GROSS, *President.*

## YOUTH ACTIVITIES

THE past month was a most exciting and interesting one for our members. After appropriate observances and activities in honor of Passover, such as model sederim, third sederim, quiz contests and parties, the youngsters took advantage of their school vacations to go on trips with their clubmates and leaders. One club, for instance, visited the Planetarium; another arranged for a guided tour of Rockefeller Center; still another took in an Israeli movie, "Hill 24 Doesn't Answer."

April 7th was a festive evening. The younger children participated in a Square Dance and Social, presided over by a professional caller. The teen-agers attended a Semi-Formal Frolic and Dance in the main ballroom, featuring social dancing and a dance contest.

The Department of Youth Activities sponsored a supervised trip to the circus.

Over 100 youngsters spent an enjoyable evening there under the watchful eyes of adult leaders and parents.

This coming Saturday night, April 28th, our clubs, as currently constituted, will meet for the last time. They will look back over the year's work and attempt to evaluate it. Plans will be made for the coming season, and suggestions will flow rapidly.

During May and June, an informal lounge program will be conducted on Saturdays after sundown for affiliated club members.

### Junior League

The Junior League began the month's activities with a session on Hebrew dance instruction, a type of program that has become quite popular with our college set. Then, on April 12th, a special evening was held in honor of Israel Independence Day. A guest expert from

"Betar" was featured in a program of discussion and debate.

Last Thursday, April 19, Mr. Max Blaustein, Deputy Chief Probation Officer of the New York City Magistrate's Courts, was the featured speaker. His subject was: "Juvenile Delinquency as Treated in the Magistrate's Courts." A lively discussion followed on this vital subject.

At this week's meeting, the Junior League will relax to watch a movie of selected Israeli and general subjects. There will also be a program of party games in honor of Lag B'Omer.

### Men's and Boys' Gym News

The basketball season has come to a close. After playing a lengthy basketball schedule the Senior and Junior teams of the Brooklyn Jewish Center concluded its season. The boys of the respective teams fulfilled their early promise of developing into well coordinated clubs. The older boys really developed into a highly spirited outfit. With such outstanding players as Artie Kaplan, Eddie Jeffers, Bob Helbi, Mike Ginsberg, Marty Schwam, Jon Hirsch and Sandy Fenichel, the boys achieved a remarkable record. They won 13 games and lost two. In one game the team was really hot; they completely overwhelmed their opponents by scoring 104 points; the most points ever scored on the Center court. As a result of these games many of the boys will make the varsity squads of some local high schools.

The junior boys, composed of the following players, Richard Zeitz, Gary Wohl, Johnny Moskowitz, Richard Moskowitz, Jerry Gold, Bruce Baron, Ernie Horowitz, Allan Rosenblum, Elliot Hyman, Robert Crawford, Arthur Lesser and others, had a fair season, winning 5 games and losing 7. These boys were beginners and made exceptional strides, improved their skills and know-how of the game. A neophytes look forward to a better record next season when they will be more accomplished. Keep practicing, boys—there is no substitute for hard work.

The boys' tournament on foul shooting and table tennis resulted as follows: Foul Shooting winners: 12 years old—Ed Finkelstein; 13 years old—Jerry Gold; 14 years old—Mike Ginsberg. Table Tennis winners: 12 years old—Richard Moskowitz; 13 years old—Simon Milberg;

14 years old—Jerry Acker.

The adults too had their tournaments in handball and table tennis. The latter has not as yet been completed. The handball results are as follows: Class A—1: Phil Levine and Arnie Reisler; 2: Dr. Abe Weissman and Sam Catok—Score: 31-30. This was a hectic game, full of suspense; Class B—1: Nat Marks and Dave Reingold; 2: Lennie Weiss and Leon Levine. This game was closely contested.

JAMMY MOSKOWITZ,

*Director.*

## Membership Applications

The following have applied for membership in the Brooklyn Jewish Center:

BARSKY, MYRON D.: Single; Res.: 814 Eastern Pkwy.; *Proposed by* Frank Schaeffer.

COOPER, SAMUEL: Single; Res.: 146 Lincoln Rd.; Bus.: Drug Mfg., 35 York St.; *Proposed by* David M. Gold.

FOGELSON, MISS CORINNE: Res.: 1040 Carroll St.

FOGELSON, MISS FRANCINE: Res.: 1040 Carroll St.

GOLDENBERG, MISS RITA: Res.: 386 So. 2nd St.

GOLDMAN, SAUL: Married; Res.: 2285 Ocean Ave.; Bus.: Hardware Salesman, 680 Marcy Ave.

GOLDSTEIN, ABE: Single; Res.: 2429 E. 22nd St.; Bus.: Office Manager, 601 Union St.; *Proposed by* Bernice Gross.

MARKOWITZ, MISS HELEN: Res.: 216 Penn St.

PERLMAN, MISS PERLA: Res.: 201 Christopher Ave.

RITCHIE, MISS TERRY: Res.: 3315 Avenue I.

ROWEN, JACK: Married; Res.: 1284 President St.; Bus.: Insurance; *Proposed by* Herman J. Pashenz, Frank Schaeffer.

RUBINOW, JACK: Married; Res.: 236 Montgomery St.; Bus.: Supervisor, Knitting Mill, 85 DeKalb Ave.; *Proposed by* David Gold.

RUDOFF, BORIS: Single; Res.: 200 Gelston Ave.; *Proposed by* Saul Wolfson, Jerry Gottlieb.

SALZMAN, MISS MARILYN: Res.: 418 Alabama Ave.

WEIL, MISS JANET: Res.: 1040 Carroll St.

WEINBERG, WALTER: Married; Res.: 274 New York Ave.; Bus.: Musician-Teacher; *Proposed by* Dorothy Ross.

### Reinstatement:

COOK, TED: Married; Res.: 1365 Carroll St.; Bus.: Printing, 636—11th Ave.; *Proposed by* Arthur Safier, Morton Klinghoffer.

### Additional Applications:

FOX, MISS SELMA: Res.: 848 Eastern Parkway.

HURST, HENRY: Married; Res.: 35 Crown St.; Bus.: Maritime Trading, 1123 Broadway; *Proposed by* David M. Gold.

KRINSKY, DR. NATHAN: Married; Res.: 1362 Carroll St.; Physician, 2243 Strauss St.; *Proposed by* Max Taft, David Gold.

SCHUSS, JACK A. Single; Res.: 307 Albany Ave.; Bus.: Mechanical Engineer, Harrison, N. J.; *Proposed by* Harold Kalb, Morris J. Bloomstein.

FRANK SCHAEFFER,

*Chairman, Membership Committee.*

### Young Married Group

The highlights of the Young Married Group's recent programs were—a discussion, led by Rabbi Kreitman, on "The Distinctive Character of Conservative Judaism"; the annual Cotillion, and the annual campaign of the U.J.A. The Cabaret Night, chaired by George Joseph, proved to be successful for U.J.A. and for Y.M.G. As we begin to think in terms of next year, we again urge all Center members who should belong to the Young Married Group to join us and provide the leadership and the support which our institution deserves.

### Notable Anniversary for Dr. Reuben Finkelstein

Dr. Reuben Finkelstein, a member of the Board of Trustees of the Center, will be honored on May 20, at a dinner tendered to him by his colleagues of the Beth-El Hospital and by his many friends in the City of New York. The occasion will be the completion of fifty years in the practice of medicine. We at the Center are very proud of Dr. Finkel-

stein and of his many accomplishments for us and for the Jewish community of Brooklyn. We pray that he and his family be granted long life and good health. Center members wishing to join in tribute to Dr. Finkelstein on May 20th may make reservations through the Center desk.

### Painting Presented by Judge Beldock

Judge George Beldock recently presented the Center a canvas he painted as a copy of a famous work of art on a Jewish theme. We are most grateful to Judge Beldock and have hung it in the Executive office.

### Steinberg Legacy

The Brooklyn Jewish Center has recently received the sum of \$3,000 from the estate of the late Joseph Steinberg. Mr. Steinberg, who was not a member of the Center, thought so highly of our institution that he planned for this remembrance in his will. The Center is most appreciative of this noble gesture. A plaque in his memory will be placed in our Synagogue, and the Kaddish prayer will be recited each year on the anniversary of Mr. Steinberg's passing.

### P.T.A. Meeting, May 9

The season's final meeting of the Parent-Teachers Association of the Hebrew Schools will be held on Wednesday evening, May 9th at 8:45 o'clock. A very interesting program will be presented. All are cordially invited.

### Condolence

We extend most heartfelt condolences to Mrs. Lewis Bresnick of 1372 Carroll Street on the passing of her beloved father, Sam Aberman, on April 19th.

### In Memoriam

The Brooklyn Jewish Center announces with deep regret the passing of its member

### Joseph Zucker

of 576 Eastern Parkway on April 16, 1956.

We extend our most heartfelt sympathy and condolences of the bereaved family and relatives.



# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*During the month of May, the most beautiful season of the year when spring turns into summer, we pay homage to the Mothers of America through Mothers' Day and to Shavuot. Let us take this opportunity to pay our tribute to the Jewish Mothers of America and to our Sisterhood women in particular. The Jewish Mother of today is aware that she has a vital stake in the future of American Judaism. Besides all her other tasks it has always been her duty to instill in her children a knowledge and love of our glorious heritage. Her motto of "Shalom Bial" has helped keep the family together and help secure the future of our people.*

*May we all wear the crown of Motherhood with dignity, honor and love.*

MOLLY MARKOWE, President.

## "Give Honor to Torah"

"She openeth her mouth with wisdom and kindness is on her tongue." This quotation from Proverbs was the keynote of our annual Torah Fund Luncheon held on Wednesday, March 14. As we beheld these timeless but timely words inscribed in gold letters on a white placard we could not help but be inspired by the sanctity and spirituality of the occasion. The program began with the singing of anthems by Cantor William Sauler and an Invocation delivered by Rabbi Benjamin Kreitman.

Mrs. Markowe, our president, then extended a warm welcome to the many members and friends and introduced the chairman of the Luncheon, Mrs. Jesse Krinsky. In a most inspiring and effective address Mrs. Krinsky said, in part, "Today there is a resurgence of religion everywhere among our people. Many beautiful synagogues are being built, but we must be sure that there are people of high moral purpose and with a knowledge of their Jewish heritage, to fill these houses of worship."

Before introducing the guest speaker, Mrs. Krinsky read a letter from our beloved Rabbi Levinthal, who was then

out of town, expressing regrets at his inability to attend, and conveying his sincere wishes for the success of our undertaking.

Mrs. Emanuel Siner, former president of National Women's League and now National Chairman of the Torah Fund, was then presented to us. In a very moving and meaningful talk she urged us to make Torah our guide in life.

Mrs. Julius Kushner, Chairman of the Chai Club, read a list of the 61 women who pledged the sum of Eighteen "Chai" dollars and were eligible for membership in this honorary club.

Robert Rabbiner, one of the students of the Hebrew School, and the winner of the essay contest, "What Torah Means to Me," read his essay and was awarded the book, "Bar Mitzvah Treasury," presented to him by Rabbi Kreitman.

Our guest artist, Martha Schlamme, entertained with a medley of songs of all nations, and captivated us by the beauty of her voice and her charming manner.

An account of this event would not be complete without particular mention of the decor of the auditorium arranged so artistically by Mrs. Edythe Sauler. We wish also to express our grateful thanks to the many women comprising the Hostess Committee who prepared the delicious luncheon, and to Mrs. Krinsky's two co-chairmen, Mrs. Michael Aminoff and Mrs. Isidore Feit.

## Chai Club Members — March 1956

Ray Aaron	Lillian Klein
Luba Aminoff	Sarah Klinghoffer
S. Abraham	Mrs. Kreitman
Claire Berlowitz	Edna Krinsky
Cecil Benjamin	Sarah Kushner
Ruth Bernhardt	Elizabeth Levingson
Eva Brautman	Gertrude Levitt
Fannie Buchman	Sarah Lesser
Stella Coopersmith	Lilian Lowenfeld
Sarah Epstein	A. Markell
Helen Flamm	Molly Markowe
Esther Feit	Doris Mattikow
Rose Fleischman	Rose Meislin
Etta Friedman	Clara Meltzer
Rosaline Goldberg	Molly Meyer
Dorothy Gottlieb	Claire Mitrani
Ruth Greenberg	Estelle Nelson
Emma Hecht	Ida Rabinowitz
Rose Kabram	Cecil Rogovin
Mary Kahn	Hattie Roth
Roe Katz	Betty Rothberg
Sadie Kaufmann	Martha Rothstein
Theresa King	Edythe Sauler

Beatrice Schaeffer  
Irene Schiff  
Mrs. Schless  
Syd Seckler  
Sadie Soloway  
Blanche Spatt  
Rena Spatt  
Beatrice Sterman

Iona Taft  
Anne Weissberg  
Ethel Weitzman  
Dorothy Wisner  
Mrs. Max Zankel  
Rhea Zimmerman  
Bertha Zirn

## Jewish Day for the Blind

Sisterhood members are urged to attend this annual event, taking place at the Hotel St. George, on Thursday, May 24th. Mrs. Dubbie Jackman will be in charge of the "goodie" table, and Mrs. Rose Kabram of advance sales. This is a humane endeavor to bring a little light and happiness into the lives of our sightless friends.

## Nominating Committee

Mrs. Lilian Lowenfeld, chairman, reports that progress is being made in the preparation of a new slate of officers and Board members for the coming year. The slate of nominees will be read at the Sisterhood meeting on May 21st. All recommendations and suggestions for new members should be sent to Mrs. Lowenfeld before that date.

## A Call for Action

We are indeed fortunate to have in our Sisterhood a woman who has dedicated herself throughout the years to "affairs of state." She is Mrs. Ira Gluckstein, our Social Actions Chairman. It is she who keeps us informed of our government's policies on the federal, state and local levels. At a recent Sisterhood meeting our Shirley delivered a brilliant address on segregation, and discussed other topics of current importance.

When she issues a "Call for Action," we cannot help but comply because we know of her zealousness and sincerity in opening up new vistas of thought to us, and making us more aware of the procedures and practices of our government. We are grateful to you, Shirley, for all your splendid efforts.

## Cheer Fund

Donations from the following have been received by our Cheer Fund Chairman, Mrs. F. Buchman:

Mrs. Joseph Horowitz, in honor of the 50th wedding anniversary of Mr. and Mrs. Samuel Greenblatt; Mrs. Isidor Lowenfeld, in memory of Mr. David Halpern; Mr. and Mrs. Frank Schaeffer, in honor

Moses Spatt; Dr. and Mrs. Moses Spatt, in honor of their new-born grandson.

#### Acknowledgment of Donations

The following are excerpts of correspondence received:

From the New York Board of Rabbis: "Your generous donation has made it possible for us to provide Sedorim and Passover food for the 13,000 Jewish adults and 3,000 Jewish children in the New York State mental hospitals. Through this act of kindness these men, women and children will know that the Jewish community has not forgotten them."

From the Histadruth Ivrit of America, on the occasion of their 40-Year Jubilee: "Thank you for your kind contribution towards the support of the important program of Hebraic activities conducted by our organization."

#### Tribute to Sadie Kaufmann

At our Executive Board meeting held on April 9th, we were privileged to pay tribute to our loyal friend and co-worker, Mrs. Sadie Kaufmann. After many years of devoted and dedicated service to the Center, Mr. and Mrs. Leo Kaufmann are moving to another part of the city. Mrs. Kaufmann has been one of our most ardent workers in every activity emanating from the Sisterhood. Among the many committees she headed were: Hostess Com., Kiddush Com., Gift Shop, Com. for Distributing Chanukah gifts.

As a token of our affection and esteem, and in grateful appreciation for her many services, the Executive Board presented Mrs. Kaufmann with an Israeli fruit bowl. We will long remember her kindly, quiet, unassuming but efficient manner in which she performed her many Mitzvahs. She truly epitomizes the Woman of Valor.

We wish the Kaufmanns God speed, and many happy and fruitful years in their new community.

#### United Jewish Appeal

Eight years ago a new state of Israel was born. Although suffering extreme hardships throughout these years, it has rehabilitated thousands of Jews who flocked to its shores seeking a haven of refuge. Today Israel is struggling for its very life. Let us give generously to the U.J.A. and provide the funds which Israel desperately needs to maintain itself in these dark hours. Your donation will

help immeasurably. Send it today to Mrs. Fred Zimmerman, over-all U.J.A. chairman, in care of the Center. Please—do not delay!

#### Kiddush Committee

The following members will sponsor a Kiddush for the Junior Congregation:

April 28th: Dr. and Mrs. Moses Spatt, in honor of the birth of a son to their children, Mr. and Mrs. Milton Spatt.

May 19th: Mr. and Mrs. Morton Klinghoffer, in honor of their daughter Beryl's consecration.

Mrs. Jesse Krinsky has recently been appointed Chairman of the Kiddush Committee. Her co-chairman are: Mesdames F. Buchman, E. Feit, R. Meislin, S. Moskowitz, M. Rothstein, B. Schaeffer and B. Serman. Members planning to celebrate a "simcha" by sponsoring a Kiddush to the Junior Congregation should contact Mrs. Krinsky at PR 4-1163.

#### Sabbath Services

Kindling of Candles 6:11 p.m.

Friday evening services at 6:26 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra or portion of the Torah—"Emor"—Leviticus 21.1-24.23 — Haphtorah Reading: Prophets—Ezekiel 44.15-31.

Rabbi Kreitman will preach the sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 4:30 p.m.

The lecture in Yiddish by Rabbi Gershon Abelson will be held at 5:30 p.m.

Minha services at 6:00 p.m.

#### Daily Services

Morning services at 7 and 8 o'clock.

Minha services at 7:30 p.m. (D.S.T.).

Note: Daylight Saving Time in effect April 29th.

#### "Father and Son" Sunday in Gym

Next Sunday, May 6th, is the monthly "Father and Son" day schedule in the Gym Department. Fathers are cordially invited to attend with their sons of 10 years of age and over to enjoy the many facilities together.

#### Calendar of Events

Mon., April 30: UJA. Workers' Meeting, at the home of Mrs. Fred Zimmerman, 409 Crown St., at 11:00 A.M.

Mon., May 7: 11:30 A.M.—Nominating Committee meeting.

1:00 P.M.—Executive Board meeting. A "Luncheonette" will be served in advance of the Board meeting.

Wed., May 9: U.J.A. Luncheon, for donors of \$25 and over, at the home of Mrs. Phillip Brenner, 135 Eastern Parkway.

Thurs., May 10: Luncheon at the Unity Club, sponsored by Brooklyn Chapter of Serve-a-Committee. Chairman of the Day—Mrs. Samuel Seckler. Subscription—\$5.00. The proceeds of this function will be used to prepare gift packages for our soldiers overseas. Please make your reservation with Mrs. Seckler, PR 4-1918.

Mon., May 21: Sisterhood General Meeting, 12:45 P.M. (see "box".)

Thurs., May 24: Jewish Day for the Blind at the Hotel St. George.

### Season's Final Membership Social Meeting

WEDNESDAY, MAY 2nd

8:30 P.M.

An interesting program is being arranged — details to follow.

*Please reserve the date!*

### A Cordial Invitation

to

### SISTERHOOD'S GENERAL MEETING

Monday, May 21, 12:45 P.M.

Program

A Return Engagement of

RUTH MONDSCHNEIN

Well Known Monologist

In a Condensed Version of a  
Current Broadway Play



## CONTINUATIONS

### THE PROPHET EZEKIEL

interests of both coincide. When we raise our voices in behalf of Israel it is not because of lack of loyalty or patriotism to America; on the contrary, it is because we so love America that we want to see her uphold the loftiest ideals of justice and righteousness in the struggle to achieve human freedom. When a parent upbraids a child it is not because he hates his child, but because he loves him and wants him to correct his ways. The wise author of the book of Proverbs has told us, "the man who loves his child chastises him."

A great sage of the Talmud, Rabbi Shila, once uttered this beautiful blessing: "Blessed art Thou, O Lord, who hast given us a government on earth that resembles the government in the heavens!" We Jews, and we Zionists, want to offer this benediction for America: "Blessed art Thou, O Lord, who hast granted us this government on earth — America — which reflects the beauty of God's government in the heavens!"

And so, too, with reference to the *Nasi*, of our country. It is because we revere so highly our President, because we have such affection and regard for him, that we would want him to typify the noblest and purest in the American ideal of freedom. Our Bible pays a beautiful tribute

*From page 7*

to King Solomon, saying of him: "And Solomon sat on the throne of God." The Rabbis were surprised when they read this verse, and they asked, "Can it ever be said that a human being sits on the throne of God?" But they answered wisely: "Yes, God's throne is the throne of justice and righteousness. And any one who is guided by these Divine ideals, sits on God's throne." We want to be able to say, and we want history to record, that our beloved President "sits on the throne of God!"

America is playing a leading role in the world's struggle for freedom. The people still enslaved look to America for bold and lofty leadership. The struggle for the preservation of that bastion of democracy — the State of Israel, and America's role in this struggle, will be a test whether America can win the hearts of all those who now put their trust in her.

May the representatives of the House of God and the lay leaders of the democratic governments heed the words of the Prophet Ezekiel, may there be a purification of heart and mind and a sincere atonement for errors committed, and then we will be able to hope for the day of a new Passover when the prayer, in the words of the Hagaddah, of all who are

still shackled and enslaved will be answered: "This year we are slaves, may the coming year find us free men!"

### "Music Under the Stars" June 6

The presentation of "Music Under the Stars" will again be held this year on Wednesday evening, June 6th at Ebbets Field in behalf of the American Fund for Israeli Institutions. Members are asked to participate in this most important venture by purchasing tickets for themselves and their families. Tickets ranging from \$1.00 to \$25.00 will be available at the Center shortly.

### MAX WEBER

*(From page 10)*

retired, you continue to toil hard. You once said: "Always, always my mind is on the picture on the easel back at the studio."

It would be both absurd and important if we were to search for the key of your youth. But we can share your undogmatic faith in life that, like art, cannot be explained. As you put it in one of your essays:

"It is the faith found in feeling, the feeling that comes of an art consciousness, the consciousness of spirit inherent in matter."

### A LETTER TO THE REVIEW

all the patterns of my life and those of my children. I can only regret while at the same time rejoice that others will be saved by coming through these portals.

Thank you, once more.

*In her reply, permitting the reprint of her letter, V. D. wrote:*

If you would like to publish the letter in your magazine, by all means do so, but just use my initials, as I would not want to embarrass some members of my family who have taken another religion and quake at the memory of what Judaism once imposed upon them.

I see now, too late, no doubt, that one cannot run from what you are. Rather one should be a credit to his race and religion by being a model of deportment, a good citizen of the community, and, by being proud of one's heritage.

I do want to say this: when father

*From page 7*

knew that death was near he was a very brave and wonderful person. He asked to be buried as a Jew. This wish was granted, and he lies at rest in Mount Ararat Cemetery in Long Island.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Hyman Campeas, both of our Hebrew School faculty, on the birth of a son, David Simha, on April 17th.

Mr. and Mrs. Herman Gaba of 25 St. James Street, North, Garden City, L. I., on the engagement of their son, Richard M., to Miss Barbara Mae Kahn of Teaneck, N. J.

Dr. and Mrs. Charles Windwer of 284 New York Avenue on the birth of a son, Jeffrey David, to their children Mr. and Mrs. Jason Windwer on April 14th.

### THE DEPARTMENT OF YOUTH ACTIVITIES

announces

### REGISTRATION FOR THE NEW SEASON

beginning in

**September 1956**

will take place in accordance with the following schedule:

**May 1 - 14:**

Children of Center members.

**May 21 - June 5:**

Hebrew School students.

**June 7 - 21:**

Unaffiliated persons.

*Registration in the fall will be restricted to the waiting list.*

## CONTINUATIONS

### THE RETURN

We're laughing because it's the thing you do when your picture's being snapped. They're all dead now—those fellows—and I've forgotten their names. But when I watched the porpoise I thought of them. They had crossed the ocean to fight in a war and now they were dead.

On the boat the second time my gin had improved and I beat the poet. When he grew tired of playing cards he went to his cabin and wrote. He wrote a poem about us; at least my wife said it was about us; but I didn't understand it. We had dinner together the last night before we docked in Naples. There he took a plane for Israel.

At Livergnano the rubble had been cleared away. The villagers had come back and life went on as before. Donkeys were ascending the slopes; the trees in the orchards were loaded with olives; we watched the afternoon mists rise from the valley.

Yes, the 88s were quiet; the brilliant afternoon sunshine poured over the cobblestone streets; there was no trace of spirals or machine-gun smoke; no gasps from men who had reached the end of their power and were quietly giving up. All was peaceful in the twilight, and yet when we passed the pigsty it came

*From page 13*

back: the ridiculous figure I must have been hugging the hard rocky ground, listening to the rumble of German artillery nearing, not wanting to get up, not wanting to do anything except lie there.

It all came back as I stared at the mists. Not until my wife laughed and called me did I stir. With a start I realized she had been talking to me for some time. She had been talking about the boy who'd gone to Israel. "To bury himself in that obscure corner," she was saying. "With all that talent—"

In truth the idea suddenly came to me as I gazed at these dead ruins that he had already arrived in Israel; he was probably on his way out to that farm place he had told us about. "Now hurry," she said, "we've got to make Bologna tonight." She had become intrigued by a little *trattoria* in the Via Dante, where, as she emphatically declared, the *scallopini* was the best she had eaten since coming to Italy. It was a place where there were cherubs and rosy-colored angels painted on the walls. "Do hurry," she said, "you're walking like an old man."

Yes, I thought gloomily, giving now peaceful Livergnano a last glance, she'd guessed that too. But, funny, there was nothing I cared to do about it. . . .

### THE DIARY OF AN IMMIGRANT

*From page 12*

We refused to believe them. At twelve o'clock, after we implored the committee to give bread to the starving children, a member distributed tickets with the inscription "breakfast." For this ticket we obtained in a small neighborhood store a piece of bread, sausage or swiss cheese and a cup of semi-sweet coffee. More than three hundred people tried to crowd into it at one time. We were ordered to bring all of our hand baggage in the Castle Garden yard. There were no beds in the building and everyone slept on the floor. We spent the entire day outside in the yard under the burning sun. As night came we were forced to sleep on the bare ground. Rather than lie on the dirty ground, I decided to spend the night on a bench in the nearby park. On Thursday I went to the Committee and

presented myself to Mr. (Moritz) Ellinger, I handed him a note of recommendation from Hermann Magnus and requested lodging for the entire Balta group. He promised, in a very sweet tone of voice, to do everything possible, but stated that at present he was busy transporting some immigrants to Cincinnati and asked me to come back in the afternoon. When I returned, the secretary was out and the appointment was postponed till the next day. I didn't see him until the fourth.

And now a few words about the Committee. The Director is Mr. Ellinger, about whom much has been written in the Russian and foreign press. It is unfortunate that the European writers praised him so highly for, in reality, he does not deserve it. He stated that he

is an American first and his concern is about America and not about the Jews. The fact that stares everyone in the eyes here is that he is first and foremost a golddigger and is concerned merely with his own pocket. As far as the rest of the Committee is concerned: some are powerless and must dance to the tune of the chief. At first glance you would be impressed by the concern of the Committee, but do not jump to conclusions and inquire further—you will then discover that it is a profitable business for some of them.

In conclusion let me set forth a few additional facts relating to the job-finding activities of the Committee. Mr. Ellinger is bitterly opposed to Jewish colonization, and wishes to demonstrate that the Russian Jews are totally incapable of it and are unwilling to work. The job-finding responsibility is that of Mr. Deutch; he sends shoemakers to tailors, locksmiths to barbers and bakers to cotton mills. When Deutch sends someone to find a farm or factory, he does not want to safeguard the interests of the immigrant, but keeps in mind only the interests of the employer.

A word of comfort: Russian Jews are much interested in agriculture and there is hope that mass colonization will begin in the spring. So far a score of people from Odessa, ten families from New Orleans have received land, the former in New Orleans and the latter in Dakota.

Let's wish them success because a great deal depends upon this initial project.

### ENROLL YOUR FRIENDS IN THE BROOKLYN JEWISH CENTER

Membership includes participation in cultural, religious, social and recreational activities.

A fully equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

#### *Membership Rates*

**\$65 per year for married members**  
**\$45 per year for single men**  
**\$30 per year for girls**



## THE HEBREW SCHOOL

THE newly formed Youth Congregation Committee, under the chairmanship of Mr. Harry Goldstein, has announced extensive plans for our Junior and Children's congregations for the remainder of this season.

The members of the Junior Congregation officiated in the main synagogue on Saturday, March 31. Rabbi Levinthal praised the young men and women who officiated at this service.

A joint service by the two Youth Congregations, in honor of Mother's Day, will be held on Saturday, May 12. An *Oneg Shabbat* is also planned for May.

The Youth Congregations are supervised by Rabbi Mordecai H. Lewittes. Mrs. Evelyn Zusman is the advisor of the Children's Congregation.

Our school is very proud that we received the following letter of commendation from the Hebrew High School of Greater New York:

"Our teachers have just handed in their estimates of the pupils' progress to date. Among those doing outstanding work are the following from your school: Miriam Epstein, Mark Shpall, Peggy Krakower, Myra Nelson, Joan Rezak, Arthur Walder and Susan Altman.

"The fact that a school influences pupils to continue, and is able to have them do good work in the Hebrew High School, is in itself a tribute to its program.

"I congratulate you on the achievement of your children.

"—Rabbi George Ende."

The final breakfast and service, arranged by the high school classes, will be held on Sunday, April 29. Mr. Harry Blickstein will lead in a discussion: "How Can We Make the Home More Jewish?" Parents of high school students are invited to attend. A Community Breakfast will be served by a committee of the P.T.A. under the chairman ship of Mrs. Joseph Kalton.

Lag B'Omer athletic activities will be held on Sunday, Monday and Tuesday, April 29, 30, and May 1. The events will stress the dual character of Lag B'Omer: devotion to Torah and dedication to the ideal of freedom.

The General Organization is arranging for a Film Festival to be held on Sunday, May 6 and Monday May 7. Proceeds will go to the United Jewish Appeal.

### Seminary TV Series

The Jewish Theological Seminary will present another series of television plays on the National Broadcasting religious series "Frontiers of Faith" on Channel 4, every Sunday during the month of May from 1:30-2:00 P.M. The first program on May 6th will be "The Enemy," a powerful story of an officer in the American army stationed in Germany after the close of World War II. The other programs will be presented on May 13, 20 and 27th.

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# *The Brooklyn Jewish Center Review*



STATUE OF FREUD BY OLEM NEMON

"BECAUSE I WAS A JEW, I FOUND MYSELF FREE FROM MANY PREJUDICES WHICH LIMITED OTHERS IN THE USE OF THEIR INTELLECT, AND, BEING A JEW, I WAS PREPARED TO ENTER OPPOSITION AND TO RENOUNCE AGREEMENT WITH THE 'COMPACT MAJORITY.' "

SIGMUND FREUD

*May*

*1956*



# • CENTER BULLETIN BOARD •

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Invited to*

## SISTERHOOD'S FINAL MEETING

Monday, June 11th  
8:15 P.M.

*Program*

## "THE SURVIVAL"

A Dramatic Presentation by the  
AVIVA HADASSAH PLAYERS

*Guest* ☆  
~~First~~ Artist

ISOBEL WALTERS  
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SYDNEY RAPHAEL  
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REFRESHMENTS

SOCIAL HOUR

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*Every Member Enroll A New Member*

IN

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### *Membership Rates*

\$65 per year for married members  
\$45 per year for single men  
\$30 per year for girls

## *Secure Your Tickets For* MUSIC UNDER THE STARS

to be held on

Wednesday, June 6, 1956  
8:30 P.M.

at

## EBBETS FIELD

Tickets are available at Center desk.

Prices: \$1.00, \$2.50, \$3.50, \$5.00, \$10.00, \$25.00

Members are urged to participate in this important venture in behalf of the American Fund for Israeli Institutions.

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# Brooklyn Jewish Center Review

Vol. XXXVII

MAY, 1956 — SIVAN, 5716

No. 36

## DULLES ON ISRAEL

THE major policy address delivered by Secretary of State Dulles at the triennial Convention of the Supreme Lodge of B'nai Brith, deserves, insofar as it relates to Israel, careful and unbiased analysis. It was a public expression of national policy, and must therefore be assumed to have been made in good faith and for the purpose of enlightenment rather than concealment of objective.

Thus viewed, there were elements in the address which should be heartening to all friends of Israel. The Secretary stated, both for the United States and for the other members of NATO, that "... We all intend that the State of Israel shall be maintained in its independence." Perhaps even more important was his reference to "... Recognition at Paris that wide discrepancies in armed strength would be likely to create dangerous tensions." Of major import, also, was his declaration that "President Eisenhower made it clear in his statement of April 9, 1956, that so far as the United States is concerned there could not be aggression with impunity."

So far, so good. These assertions conform to a policy that recognizes: (1) the indivisibility of action and reaction in international policies, (2) the incalculability of incidents in the precipitation of armed conflict, and (3) the historic precedents for the spread of minor causes into major conflicts. If out of Sarajevo, World War I could grow, then out of the Gaza Strip, World War III might eventuate. The primary task of responsible statesmen is, obviously, to translate these lessons of the past into present facts and thereby to avoid a new holocaust.

What is lacking in Mr. Dulles' speech is a blueprint of means and measures to implement the desired end. The inutility of good intentions alone has long since

passed into proverb. If, as the Secretary said, "Wide discrepancies in armed strength would be likely to create dangerous tensions," then why permit the discrepancies to exist? And if the discrepancies are to be eliminated, then how, and to what degree? And if, as appears from subsequent developments, it is considered by our government to be right and proper that the French and Canadians may sell arms to Israel, then why should not we do the same? Is it moral on our part to stand aloof when under the guise of merely restrained permission we are in fact approving the conduct of our allies? If our basic policy in this seeming contradiction is the craven one of currying

favor with the Egyptian Premier Nasser and his allies, is it not obvious that these incendiaries will see through the scheme and charge us with the responsibility of the net result of Israel's increase in armaments? The policy is even worse than the ineffective: it is short-sighted and almost puerile.

American diplomacy has heretofore been most successful when it was forthright, unmistakable in purpose and candid in pronouncement. The contemporary variant has done no more than create confusion and elicit enmity, and has thus defeated its own purpose. The time is ripe for reversion to historic American honesty and American action.

WILLIAM I. SIEGEL.

## RABBINICAL ASSEMBLY CONVENTION

DURING the week of April 23-26 the Rabbinical Assembly of America, the national association of 700 Conservative Rabbis, held its 56th Annual Convention. The major sessions of the convention were devoted to the problems of religion in public education, Zionism, the religious situation in Israel, developments within Conservative Judaism and the acute teacher shortage in Jewish education.

A proposal calling for the creation of a continuing conference for the clarification of Conservative Jewish ideology was adopted by the Convention. Out of this continuing conference and simultaneous forums at congregations throughout the nation would come a handbook of guiding principles for Jewish life today.

Two approaches to the controversial question of teaching religion in the public schools were presented at this Convention. The first, which reflected the long-standing policy of the Assembly, was reaffirmed by the Convention. It strongly urges resistance to any intrusion of re-

ligion into public education. The proponents of the second approach contended that while it was essential to keep out all sectarian practices from the curriculum, it was important to provide information about the realities of America's diverse religious groups to school children and to explain the meaning of God on a non-sectarian basis. The debate that followed the presentation of these two conflicting approaches did much to clarify the hidden implications and the ancillary issues in the problem of religion in public education.

The Rabbinical Assembly is to be congratulated on its accomplishments, made evident in the deliberations of the 56th convention, as the spiritual guide and mentor of Conservative Judaism. The attention of the reader is drawn to the "Standards of Synagogue Practice," as formulated by the Rabbinical Assembly, which is published on page 15 of this issue. It is an important document that should be studied by all.

BENJAMIN KREITMAN.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn 13, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; David M. Gold, Executive Secretary; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of Hebrew Education.

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# "JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

*An Intimate Chat Between Rabbi and Reader*

## A REGRETTABLE EASTER BROADCAST

I MUST report on a recent experience which proved to me how harm may be done to people thoughtlessly. It happened on a Sunday morning when, our Christian neighbors celebrated Easter. I turned on the radio to hear the news, and while dialing I was fascinated by a rich, resonant voice. I paused, and then heard the word "Jews" mentioned. Naturally I became more interested and listened to the entire program. It was a reading from one of the gospels in the New Testament, describing in detail the trial and crucifixion of Jesus. The reading was by one of the world's foremost actors, Sir Cedric Hardwick. Gifted as he is, he read the passage in such dramatic fashion, with such intense feeling, that he could not help but convey the passion of hatred, which the story implied, to the ears of the listeners. For, in that story, the Jews are described as clamoring for the punishment of Jesus, and Pontius Pilate, the Roman procurator, is pictured as the innocent judge who washed his hands of the guilt and who merely obeyed the will of the Jews.

I must say that this reading had a terrible effect upon me, for I could picture how Sir Cedric's reading may have influenced the minds of Christians of average knowledge and aroused in their hearts the feelings of hatred towards Jews. The fact that these accounts were originally written to find favor in the eyes of the Romans and to spite the Jews because they refused to accept Jesus as their Savior, could mean nothing to the many listeners unacquainted with the historic facts.

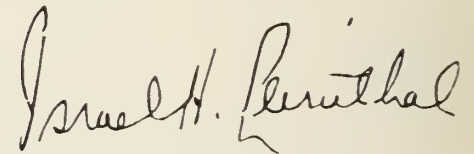
I was so moved by what transpired that I immediately wrote a letter to the Columbia Broadcasting Company, which sponsored the reading, and told them of my reaction. I expressed astonishment that they did not choose other passages in the new Testament which told of the fine ethical teachings of Jesus, of a universal nature, which could certainly

profit the world today. I reminded them, too, that the National Conference of Christians and Jews, as well as many liberal Christian clergymen throughout the land, have asked that emphasis be not on these accounts of the Crucifixion because of the questionable historicity of many of the details, but to stress the teachings of Jesus which could benefit mankind today. I emphasized the fact, too, that just because of the remarkable dramatic talent that Sir Cedric possesses, the harm caused by his reading was even greater; he was able to transfer to the listeners the emotion of hatred that the passage brought about.

I waited quite a while for a reply, and began to think that my letter would be ignored. But I was mistaken. A reply did come, and the delay was caused by the fact that it had to make its way

through various departments to the director responsible for all religious programs. I must state that the reply was most gratifying. In substance it gave assurance that the company would never, under any circumstances, be guilty of wilfully causing prejudice or hatred among our citizens of different faiths, that the program was arranged without thinking or realizing the consequences that could follow, and that greater care would be given in the preparation of future programs.

I knew that none of the broadcasting stations would deliberately wish to harm any segment of our population, and I certainly did not charge this company with such intent. But harm is sometimes done unintentionally, and watchful scrutiny is required. I am glad that through a coincidence I heard this program and was able to have a part in the assurance that such an incident would not be repeated.



## Toynbee on the Tercentenary of the British Jewish Community

*This article by Prof. Arnold Toynbee is reprinted from the London (England) "Observer."*

THIS year the Jewish community in Great Britain is celebrating the tercentenary of the readmission of the Jews to England in 1656 under the Cromwellian regime. The celebration is well justified, and the Anglo-Jewish community's feelings of pride and hope can be shared by non-Jewish citizens of this country, as well as by Jews all over the world.

These three centuries of Anglo-Jewish life are not a unique episode in modern Western history. They are, however, notable, and above all, they are encouraging.

Not that the full emancipation of the Jewish community in Great Britain has been either quickly or easily achieved. What is encouraging is that, during these last 300 years there has been a steady advance towards the present happy sit-

uation in which people are able, without a conflict of loyalties, to take a full share, simultaneously, in the life of the Jewish community and in the life of the British nation. Even if one leaves out of account Benjamin Disraeli who, though a Jew by descent, was not a Jew by religion, one can think at once of famous Anglo-Jewish names which illustrate the achievement of being Jewish and British at once.

This modern chapter of Anglo-Jewish history is also encouraging because the medieval chapter had a shocking end. One day in the late 1930s I was showing the sights of the city of York to a German boy who was staying with us for the summer holidays. The boy was not a Nazi, but he was sensitive to the critical attitude towards Germany which the Nazis had produced in Britain by their misdeeds, and particularly by their persecution of the Jews. As we were

*(Continued on page 21)*



IN ORDER to understand Sigmund Freud, the Jew, we have to familiarize ourselves with Vienna, the city where he grew up, where he spent all but the first three years and the last fifteen months of his long and busy life. He was educated in the Vienna of Emperor Francis Joseph I, the "gay" metropolis with its philanderers and hedonists, its love-lorn lieutenants and their pretty mistresses, its superficial aristocrats, melancholy intellectuals and restless proletarians so convincingly portrayed by Arthur Schnitzler. Freud, of course, saw beneath the deceptive facade, and clearly recognized the maladjustment of his fellow-townsmen, enmeshed in a mechanized, materialized civilization, yet waltzing themselves to exhaustion; his sharp eyes were not fooled by the tense gaiety he encountered, tragic in its exaggerated attempt to hide anxiety under a shell of trivialities.

Neither did Freud permit himself to be deceived into thinking that Austrian anti-Semitism was harmless. While it lacked the pseudo-scientific basis of German Judaeophobia, it was more widespread—it attracted a much larger percentage of the Austrian population than of the Germans. Among the notorious Jew-baiters was Reichsrat Deputy Georg Ritter von Schoenerer, who was both anti-Hapsburg and anti-Jewish. Young Adolph Hitler, who spent five years in abject poverty in pre-World War I Vienna, easily succumbed to his teachings of racial anti-Semitism. Pan-Germanism, however, did not make large inroads in Austria since the Catholic Church opposed it because of its pro-Lutheran leanings. Karl Lueger, a devout Catholic, who founded the Christian-Social Party, was more successful. He was no theoretician; he simply blamed the economic misery of the malcontent middle classes on the Jews.

The Jews of Vienna ignored this sort of "mild" anti-Semitism. There were neither concentration camps nor gas chambers, and Lueger did not object to Jews who were rich and influential, and, therefore, could be exploited. Nearly all these were Austrian super-patriots. Most of them were deeply imbued with Viennese culture, even though they, or their parents, may have been born in a little Galician ghetto, or in some forlorn

Moravian village. Yet while they talked, dressed, and dined like the other Viennese, they remained a distinct economic group which fared well so long as the bulk of the population was content, but became the target of violent attacks when anything went wrong.

The Freuds left Freiberg, a small town in Moravia, in 1859, when Sigmund was three years old. They settled in the Leopoldstadt, the Jewish section of Vienna. At that time, nearly all of Vienna's Jews were, to a degree at least, bound by the Jewish laws and traditions. Jacob Freud, a businessman, and his wife, Amalie, were not strictly orthodox, but they believed in the existence of a Deity. In his admirable biography of the founder of psychoanalysis, the Englishman Ernest Jones\* prints a translation of a Hebrew inscription in a Bible which Jacob Freud, aged seventy-five, presented to his son Sigmund on the latter's thirty-fifth birthday. It reads:

"My dear Son,

"It was in the seventh year of your age that the spirit of God began to move you to learning. I would say the spirit of God speaketh to you: 'Read in My book: there will be opened to thee sources of knowledge and of the intellect.' It is the Book of Books: it is the well that wise men have digged and from which lawgivers have drawn the waters of their knowledge.

"Thou hast seen in this Book the vision of the Almighty, thou hast heard willingly, thou hast done and hast tried to fly high upon the wings of the Holy Spirit. Since then I have preserved the same Bible. Now, on your thirty-fifth birthday, I have brought it out from its retirement and I send it to you as a token of love from your old father."

Dr. Freud read the Bible and knew it well, but was a non-believer. Yet, to

\* *The Life and Work of Sigmund Freud*. Vol. I: "The Formative Years and Great Discoveries." Volume II: "Years of Maturity." Published by Basic Books, Inc.

## *A Little Known Chapter in the Life of the Founder of Psychoanalysis Whose 100th Birthday Anniversary is Now Being Noted*

# THE JEW IN FREUD

By ALFRED WERNER

quote his biographer, Dr. Jones, who knew him intimately, Freud "felt himself to be Jewish to the core, and it evidently meant a great deal to him." Like his father, he was very fond of Jewish jokes, and often told them in his writings, and in private conversations.

He was very sensitive to anti-Semitism, and disliked a passive attitude towards it on the part of his fellow-Jews. His father once told the twelve-year-old boy that after a Gentile had knocked off his new fur cap into the mud and shouted at him, "Jew! Get off the pavement!" he had picked up his cap and withdrawn. The boy was acutely disappointed. As a mature man, Dr. Freud repeatedly faced anti-Semitic crowds with great courage, with a stern, scowling expression on his face that made them give way before him. It was his early associate, Dr. Josef Breuer, who told Freud that behind his mask of shyness he was concealing "an infinitely bold and fearless person." Freud commented on this remark as follows:

"I have always believed that of myself, but never dared to say it to anyone I have often felt as if I had inherited all the passion of our ancestors when they defended their Temple, as if I could joyfully cast away my life in a great cause."

Though he was occupied completely with his work—his private practice, his lectures at the University, his writings—Freud did not fail to note such disquieting symptoms of brutal anti-Semitism as the Dreyfus case in France and the anti-Jewish stirrings in the era of Burgomaster Karl Lueger. He envied those who were privileged to live in the relatively liberal atmosphere of Berlin, and he envied, in particular, his two half-brothers who had moved to England when he, Sigmund, was still a child, and were able to rear their children there.

It did not surprise him that the Austrian state officials made it difficult

for him to make headway in his academic career, but it shocked him that the Swiss psychoanalysts who joined his group were not devoid of prejudice, and that his Viennese disciples, all of them Jews, were unduly suspicious of the Swiss. He said, repeatedly, that it was the influx of the Swiss that had removed from psychoanalysis the danger of becoming "a Jewish national affair," and he begged his Austrian friends to be tolerant, especially to C. G. Jung, who he hoped would be his successor and heir:

"My opinion is that we Jews, if we want to cooperate with other people, have to develop a little masochism and be prepared to endure a certain amount of injustice. There is no other way of working together."

How different this attitude was from the earlier one, from Freud's resentment of his father's cowardly attitude to a Gentile persecutor. But Freud was very fond of Jung, whom he treated as if he were his son—the same Jung who not only left the Freudian movement after a few years and thereafter bitterly attacked certain of Freud's theories.

Freud was opposed to any sort of nationalism, including Zionism, yet in 1917 he could not help writing to his friend, Karl Abraham:

"The only cheerful news is the capture of Jerusalem by the English and the experiment they propose about a home for the Jews."

He did not participate in any Zionist activities, nor, for that matter, in any other Jewish activities, but he was a

loyal member of the B'nai B'rith Lodge. In 1926 this lodge celebrated the seventieth birthday of its illustrious member. Freud, too sick to attend the meeting, sent a message which contained the following notable sentences:

"What bound me to Judaism was, I must confess, not belief and not national pride, for I have always been an unbeliever and have been reared without religion, though not without respect for those requirements of human culture called 'ethical.' Whatever national pride I have I endeavored to suppress, considering it disastrous and unjust, frightened and warned as I am by the example of what national pride has brought to the nations among whom we Jews live.

"But there were other considerations which made the attractiveness of Judaism and Jews irresistible — many obscure forces and emotions, all of the more powerful the less they were to be defined in words; and also the clear consciousness of an inner identity in common with yours, of a common construction of the soul. And soon there was added to this the knowledge that only to my Jewish nature did I owe the two qualities which had become indispensable to me on my hard road. Because I was a Jew I found myself free from many prejudices which limited others in the use of their intellect, and, being a Jew, I was prepared to enter opposition and to renounce agreement with the 'compact majority.'"

There are numerous references to Jews and Judaism in Freud's scientific writings. They are beyond the scope of



*Freud as a Young Man*

this article because they cannot and must not be isolated or treated without reference to his theories. We may, however, note that Freud branded religion a "delusion," since its tenets were in conflict with reality. In 1930 he wrote, in "Civilization and its Discontents":

"When a large number of people make the attempt together and try to obtain assurance of happiness and protection from suffering by a delusional transformation of reality, it acquires special significance. The religions of humanity must be classified as mass-delusions of this kind. Needless to say, no one who shares a delusion recognizes it as such."

Inevitably, these views have been attacked violently by spokesmen for the major creeds, while "Moses and Monotheism," Freud's last completed work, not only antagonized many a pious Jew, but was also rejected by leading Biblical scholars and Egyptologists. In it, Freud claimed that (1) Moses was not a Hebrew but an Egyptian, probably of aristocratic birth; (2) the Israelites' monotheism was not an original contribution to mankind but a mere imitation and adaptation of the lofty Egyptian Adon cult; and (3) Moses was eventually murdered by the Hebrews, who resented the fact that this foreigner had imposed an alien religion upon them.

In 1939, the year when the book appeared, Freud was already living in London, a refugee from Nazi oppression. In

*(Continued on page 21)*

### Freud and Some American Colleagues



Left — William James, William Stern, Leo Burgerstein, G. Stanley Hall, Ernest Jones, Sigmund Freud, A. A. Brill. Above the head of William James can be seen Joseph Jastrow.



# THE WITHERING JEWISH COMMUNITY OF YUGOSLAVIA

By ADA PESSIN

**A**MIDST the security of a religious freedom guaranteed by constitutional law, 6,500 Jews in Yugoslavia, who comprise the remnants of a once rich, thriving community, are haunted by the question: "Are We the Last Generation?"

The upheavals of World War II, in which Nazi persecutions took the lives of 30,000 Jews in Croatia alone, plus mass departures for Israel, have brought the population to its present low number. The extinction—if it is to be—will be an ironic episode in Jewish history. It will be death by natural causes—destruction by assimilation.

The average age of the 6,500 Jews is 40 and over. Half of these have intermarried. Those who remember the traditions of Judaism—and those who care—are doing what they can privately to provide adequate religious training for their children through Jewish kindergartens, social groups in universities, or scholarships for teacher training in Israel.

Religious teaching, however, cannot be opposed to those ideas which are expounded in the secular classroom. In Yugoslavia, it is Marxist materialism. God does not exist. The whole growth of life is based on the Darwinian concept of man's evolution from the animal world. The idea of God was created by man when he was unable to explain the ordinary phenomena of nature.

Marshal Tito summed up the philosophy of his country to a group of visiting American scholars last year: "We believe in practical things . . . We take what we can see with our eyes and what has been empirically confirmed as good. We do not dig into books to see what they contain. But what we do find in books we use guidance in the dialectical approach of the issues. . . ."

The Jewish religion is presented as a historical and cultural study of a people from their tribal beginnings to the creation of the state of Israel. The Jews in Yugoslavia are considered as only one of the dispersed nationalities in this multinational country of Croats, Serbs and Slovenes. In each capital, Zagreb, Sarajevo and Belgrade, there are 1,000 Jews; the rest live in smaller communities of 50 or less.

The lovely, Roman walled city of Dubrovnik on the Dalmation coast does

not have enough Jews for a *minyon*. The unpretentious synagogue stands on Ulica Zudioska (Jewish Street), sandwiched between rows of houses in one of the steep streets off the Plaça, or main avenue. The torah and other religious relics are tended by Emilio Tolentino, a Sephardic Jew whose family brought them to Yugoslavia some generations ago. He spoke to us in Ladino, a mixture of Spanish and Hebrew which is the mother tongue of the former Jews from Spain and Portugal, as Yiddish is to the Ashkenazim of central and eastern Europe. The proportion of Sephardic to Ashkenazic Jews is 50-50, but there are no more separations of communities based on origin.

The central core of Jewish activity in the country is the Federation of Jewish Communities in Belgrade. Its function is mainly cultural. Religious groups are forbidden to act as instruments of political pressure against the government. The jailing of Cardinal Stepinac, for instance, occurred after he was accused of collaboration and interference during the German occupation.

Dr. Albert Vajs, president of the Federation, and professor of legal history at Belgrade University, told us that Zionism is inactive in Yugoslavia since anyone is free to leave for Israel whenever he so desires. However, in view of the defined boundaries within which religion functions in Yugoslavia, and the much broader scope of Zionist activity than the mere existence of a Jewish state, this statement undoubtedly stems from caution within those same boundaries.

Dr. Vajs said that there is no anti-Semitism in Yugoslavia and the attitude of the government is sympathetic towards Israel. Tito recently declared that Jews could choose freely whether to stay or go, and that they had the same right to build up their own state as did other peoples. (There are now 10,000 Yugoslav Jews in Israel—2,000 who were there before the war, and 8,000 who left after 1948.) Also, many government sources

contributed generously towards the Jewish community project of buying 51,804 trees to be planted in the Yugoslav section of the Martyr's Forest in Israel in memory of the Jews murdered during the last war.

But, even with this favorable attitude, Dr. Vajs is convinced that Judaism cannot exist in the diaspora, and the closer Yugoslavia moves toward a more democratic form of government, the greater the chances of assimilation. He feels this is true for America also. At the moment, there is a Jewish renaissance in the United States because of the persecutions of Jews in Europe under fascism and the revival of a Jewish state. But this cannot continue, since only 20% of the Jewish youth in America receive a religious education.

"Mere feeling without content cannot last long," he stated.

He feels that Jews in foreign lands must be given a sense of unity within an adequate and flexible framework. Part of the answer would lie in such an organization as the World Jewish Congress, through which Jewish representatives from all countries can meet and discuss patterns of thought and action. The rest depends upon the education of the country's youth in the dynamic traditions of the Jewish religion.

The main positive motivations for the Jews in Yugoslavia is their attachment to Israel. "Israel's own problems regarding religion are now too difficult, but in 20 or 30 years Israel will become the intellectual center of Jewish life for the whole world," he said.

Yugoslavia, meanwhile, has thrown down the invisible gauntlet before its Jewish population. It does not seek to disturb the function of organized religion, but only to sap its spiritual vitality. The authorities realize the futility

(Continued on page 20)

*Periodically the REVIEW reprints outstanding articles which have appeared in its pages. Dr. Rabinowitz's profile of Rashi, which was published in 1940, on the 900th anniversary of the great scholar's birth, is presented again at this time, when the world notes the 850th year of his death.*

**S**OLOMON YITZCHAKI (the son of *Yitzchak*, Isaac) whose name in the usual Rabbinic manner was contracted to "Rashi," was born at Troyes, Champagne, France, in 1040, and died in 1105. Later generations traced his ancestry to a long list of scholars. Historically, however, it is only known that his father was a man of piety and learning and that his maternal uncle, R. Simon the Elder, was a noted savant of that time.

Because of the importance of the man, posterity invented many legends concerning him. We must, therefore, differentiate between the legendary Rashi and the real Rashi. To the legendary Rashi future generations attributed certain miraculous experiences. The legendary Rashi was the recipient and the dispenser of miracles. The real Rashi was a simple and modest individual to whom such miraculous deeds were foreign, and, probably repugnant.

We have but meagre details of the events of his life. All that we know is that he married at an early age and then left his native town to study at the Rabbinical schools of Worms, Mayence and Speyer, in the Rhineland. "In want of bread, denuded of clothing and fettered by matrimony," are Rashi's own words descriptive of the conditions of his student days.

In 1064, at the age of twenty-four, Rashi returned from the Rhenish Talmudic schools and settled permanently in the town of his nativity, Troyes. Even as a student, he had established his reputation as a profound scholar, and was respected by his colleagues and honored by his distinguished teachers. Rashi's fame began to spread throughout northern France and Germany. For a livelihood, he pursued the calling of vintner. Champagne, from time immemorial, was a great wine country. Like any ordinary citizen of his town, Rashi engaged in the cultivation of grapes and prepared wine for

## *The Story of the Famed Rabbi of Troyes Who Influenced Christian As Well As Jewish Religious Thought*

# THE IMMORTAL "RASCHI"

By DR. E. N. RABINOWITZ

market. To receive remuneration for any ministerial duties was then considered contrary to the spirit of the Jewish law.

Rashi's fame attracted many pupils to his newly founded academy at Troyes. The method he pursued with his pupils, as reflected in his great commentaries, was simple and direct. No philosophical flourishes, no dialectics, no searching after hidden and abstruse meanings was contained in his teaching. He created no unnecessary difficulties in order to display his acumen and erudition. He explained the passages of the Talmud as he knew them and was not ashamed to indicate to his listeners that a certain passage was to him obscure and unexplainable.

Thus he passed his years quietly at his work and at his study. The serenity of his later years was however marred by the great catastrophe of mediaeval Jewry, the first crusade of 1096. This calamity did not affect so much the Jews of Champagne but it brought utter destruction to the Jewish communities of the cities of the Rhineland. Rashi, undoubtedly having lost many friends and disciples during the massacres, was very much affected by these events. It is, perhaps, then that he composed a number of penitential hymns, "Selihot," as they are termed in Hebrew.

The personality of Rashi, as far as we can judge from his writings, and from what we can gather from the writings of his pupils and successors, was exceptionally noble. Kindliness, humility, directness and extreme piety were his outstanding virtues. As an example of his humaneness, we may cite the following decision rendered by him: "If during the prayer after meal," he wrote, "one interrupts oneself to feed an animal, one does not commit a reprehensible act, for one should feed one's beast before taking nourishment." His kindliness is exemplified in his attitude towards the apostates, who returned to Judaism after fear of the torture and the sword of the first crusade had abated. These poor people were condemned by the Christians and

rejected by their own brethren. When Rashi was apprized of their flight he rose heroically to protect these unfortunates. "Far be it from us," said he, "to reject those who have returned. . . . They acted through fear of the sword and lost no time in returning to Judaism."

A complete appraisal of the works of Rashi are, doubtlessly, beyond the limits of our scope. Their greatness is unquestionable, their usefulness without doubt. One must remember that Rashi was above all a commentator, and as such he, perhaps, has no peer in the annals of history. Neither in Hebrew lore nor in the domain of the classics do we find commentators whose directness, terseness and precision equal those of the Rabbi of Troyes. This is a fact, particularly true of his Talmudic commentary. One word, one nuance, often clarifies and gives an entirely new coloring to a difficult passage.

Rashi's commentary on the Talmud is a masterpiece has never been questioned. His Bible commentary, on the other hand, has not been so universally accepted, of late. There are those who argue that he could have enhanced the usefulness of the Biblical commentary by restricting himself to literal interpretation, known in Hebrew as "Pashat." It is even reported that when Rashi was an old man he confided to his grandson, Samuel ben Meir, that it was his intention to revise his commentary so that it would be more in accordance with "Peshat." Illness and his subsequent death prevented the fulfillment of this wish. But it was this very shortcoming which gave Rashi's Bible commentary its popularity among the Jewish masses. These very Midrashic interpolations add beauty and charm to his interpretations. The Jew of bygone days, upon reading his Bible as explained by Rashi, was transported from the world of fact and reality to an idealized sphere. This explains why the Jew accepted Rashi's Bible commentary above all others. The Jew, persecuted and harassed,



turned to the sacred books, and in Rashi's rendition of the text found solace and satisfaction.

Because of his interpretations of the two major literary productions of the Jew, Rashi may be said to have wielded a greater influence on the evolution of the Jew than any other mediaeval scholar. At a very tender age many Jewish boys began to be instructed in the Holy Writ together with the Rashi commentary. Shortly afterward, the same boy would commence some easy passage of the Talmud, again with the commentary of Rashi. As the boy grew up to manhood he continued to peruse his Rashi either as a layman in his weekly reading of the Scriptures or as a scholar to obtain a fuller understanding of a difficult passage in the *Gamara*.

The French Jew lived in barren surroundings. There was no culture deserving of that name in the Christian world of Rashi's era. The little there was of it was cast in the dry form of mediaeval Latin and was encrusted with a thick coating of ignorance and superstition.

The Jew of France and Germany, because of the lack of favorable cultural environment betook himself to a more intensified study of the Talmud in order to satisfy his mental craving. Rashi, therefore, appeared on the scene at an opportune time.

It appears the bases of Rashi's commentaries were laid in the classroom. As he expounded point after point in Bible and Talmud, he put his explanations in writing. His method with his pupils is illustrated in the published edition of the Rashi commentary. Every passage of the text was discussed and explained. These comments were written down and revised a number of times so that there are at least four recensions of the text of Rashi's commentaries. It is important to note that not all that passes as Rashi's commentary in the printed text of the Talmud is actually the product of his hand. Some few tractates attributed to Rashi are actually the work of some of his successors. He directed the way, however, and fixed the method of Talmudic comments.

After the almost thorough destruction of the German communities by the crusaders, it was through Rashi's prestige that the Center of Jewish studies was

transferred from the Thimeland to Champagne, where it remained for several generations. The successors of Rashi, to a great extent his descendants or relatives, were all men of fine learning and devoted to the continuation of the work begun by their great master.

Rashi was not blessed with a son. But

he was very fortunate in his sons-in-law, who were learned men, and still more fortunate in his grandsons, the sons of his daughter, Jochebed. The older of the two distinguished grandsons was R. Samuel ben Meir, generally known as the Rashbam. Samuel was a capable excogitator whose excellent commentary to the Scrip-

## RELIGIOUS DISPUTES IN ISRAEL

By BERL KORALNIK

**R**ELIGIOUS forces, Israeli archaeologists and the government Tourist Department have become involved in a dispute over the burial place of Maimonides in Tiberias, and the conflict may yet end up in the United Nations.

The basis for the conflict was laid when the Tourist Department suggested that the site of the Rambam's grave be cleared from the other graves surrounding it to enable the tourists to visit the shrine more easily. Archaeologists agreed to transfer the other remains, and declared them Romans, since the coffins carried Roman insignia. Accordingly, the work began.

At that point, a number of important rabbis demanded that the project be stopped, claiming that Jews—and even sages—were buried in the Roman coffins. They explained that such burial was common practice at that time. These rabbis, headed by Tel Aviv's Sephardic Chief Rabbi Yitzhak Toledano, a native of Tiberias, asserted that when the Sanhedrin came to Tiberias, rabbis and pupils were buried on the western slope of the Tiberias mountains. Rabbi Toledano also stated that a well-known Arab scholar, who was a contemporary of the Romans, had left a record to the effect that Maimonides had asked to be buried "among great Jewish leaders." It was for this reason, the rabbi continued, that his remains were taken to Tiberias. Archaeologists of the Hebrew University continued to maintain that the coffins are not those of Jews, but they agreed to halt the work temporarily.

At this juncture, religious zealots from Jerusalem—members of the extremist ultra-Orthodox Neturei Karta sect—dispatched a special delegation to Tiberias. The Neturei Karta group now stands guard at the burial site, effectively preventing excavation. The zealots even

say they will approach United Nations truce officials, since the matter involves the "safety of a Holy Place."

Deputy Minister for Religion Zorach Warhaftig told a Knesset committee that the Chief Rabbinate has decided that the work of clearing the tomb area is not a desecration, "since there are no Jewish remains there."

A dispute touched off another heated argument this time in the Knesset. It carried a hint that unless a new way out is found, the whole question of rabbinical control of marriage in Israel may be reviewed. The controversy—as to whether members of the Karaite sect may marry Jews—was raised when a rabbi refused to grant a license for such a wedding recently. The Karaites are a Jewish sect which rejects the entire rabbinical tradition.

The question arose in the Knesset when a Mapam deputy, Ama Talmi, demanded a parliamentary discussion and decision on the problem. Replying to the question, Rabbi S. Warhaftig explained that since it was only a procedural matter, if the Karaite in question would petition a rabbinical court, it would be only a matter of a month or two before a decision could be handed down.

Prime Minister David Ben Gurion then rose and indicated his dissatisfaction with the reply. He noted that while the reply was formally correct, it provided no answer to the basic problem, since "It is unimaginable that Karaites are not a part of the Jewish people, and a large part of the nation will not agree that a Karaite Jew should not be permitted to marry a Jew who adheres to the rabbinical tradition. The Prime Minister then sounded the warning note when he reminded the deputies that "The State makes laws and the State can change laws."

tures may be found in many editions of the Hebrew Bible. He also wrote commentaries on the Talmud, partly found in our printed editions. His Talmud commentaries do not measure up to his grandfather's work in terseness, directness and clarity. Even more distinguished than Samuel ben Meir is his brother Jacob, generally known as Rabbenu Tam.

The followers of Rashi are known as the Tosafists. Rashi's commentary became the accepted product of that nature and was known as "Ha'kintros," the commentary. The word Tosafist is derived from the Hebrew word Tosephos, meaning additions. The men occupied in this work were interested in introducing certain comments and additions to the Talmudic discussion. Often they differed in their conclusions from Rashi, their spiritual master. For a period of a century and a half Rabbis continued to produce these additions. Our printed text of the Tosephos, contained in almost all editions of the Talmud, is a collection culled from the pens of many authors and brought to its present form in the thirteenth century.

The influence of Rashi, partly through the excellence of his literary productions and partly through the devotion of his pupils and successors, spread rapidly. In spite of the difficulties of travel and traffic in the mediaeval world of the twelfth century, it is noteworthy that Rashi was known and studied in Provence and in Spain a half century after his death.

France did not continue to remain a gracious haven for the Jews. Persecution followed persecution and one expulsion succeeded another at frequent intervals. Suffering brought the Jew to a more intensified study of the Torah and Talmud. In escaping from one European land to another they carried with them their only consolation, their holy books with the commentaries of Rashi. The result was that their understanding of the Holy Scriptures and the Talmud was highly colored by the explanations he offered. But this was not all. When Rashi set to prepare his great commentary on the Talmud, he made a strong effort to obtain a correct and logical text. He made use of the Talmud texts by R. Gershun and his teachers. Often he differs with these authorities and presented his own suggestions. Many of Rashi's corrections and emendations, in the course of time,

were incorporated in the text of the Talmud. Thus, Rashi's reconstructed text became the basis of our Talmudic text as found in our printed editions. Rashi's readings of the Talmud, though they may not be always authentic, are often more logical than the text presented in the manuscripts of the Talmud.

The popularity of Rashi's commentary on the Scriptures was so great that no other was the subject of so many explanations and super-commentaries. But Rashi's influence was not confined to the Jewish world. In the fourteenth century, Nicholas de Lyra, a Christian savant, made extensive use of Rashi's Bible commentary. Nicholas de Lyra's work exercised a great influence over Martin Luther, and thus the work of the mediaeval Rabbi of Troyes left its imprint on Luther's translation of the Old Testament and indirectly on later translations. Partial Latin translations of Rashi's commentary were attempted from time to time, and a complete translation by Breithaupt was published in 1770.

There is another interesting aspect of Rashi's work. In his eagerness and zeal to make himself clear to the students of his time, Rashi explained difficult words in the vernacular of his native France. Mediaeval French was his spoken tongue. The number of French expressions is quite large. These French glosses, (termed by Rashi *la'azim*, the plural of *la'az* meaning strange language) were made the subject of special study. They constitute one of the most perfect collections of mediaeval French words. Leopole Lunz, the pre-eminent pioneer in the scientific study of matters Jewish, first called attention to the importance of these Rashi glosses and of their value in the study of French philosophy. At a later time Arsene Darmestetter, famous Franco-Jewish philologist, compiled notes on these glosses, first published in *Revue des Etudes Juives*, the French *Jewish Review*. Reprints of these were published posthumously in 1909. Darmestetter's notes on the Talmud glosses, with many additions and comments by the late Prof. David S. Blindheim, were published in 1929. Additional material from the pen of Prof. Blindheim was published posthumously in the Johns Hopkins University Studies, 1935.

More than eight centuries have elapsed since the death of the great commentator.

Men have come and gone; empires have arisen and fallen; the Jews as a people have passed through many vicissitudes and experienced many metamorphoses. But the fame of Rashi has not been dimmed. Rather it has grown with the ages. For as long as the Jew will study the Talmud, the commentary of Rashi will be utilized for its full understanding. Without Rashi the Talmud would be to us a closed book. This is the secret of his greatness and his fame.

The Jews did not raise monuments in memory of their heroes. In the first place, it was against their faith, and in the second place the Jew was a wanderer who never completely felt himself at home. Mankind only sets up monuments when it is sure of its place, settled in its domicile. But for nineteen centuries, the Jew, except during short periods of time, never felt the security and safety essential to the creation of permanent memorials to his great ones. There is nothing, therefore, to mark the burial place of Rashi. But he is in no need of monuments nor even of tombstones to indicate the place of his burial. His works and the purity of his life, the esteem with which he was regarded by generation after generation of Jews are his memorials.

## **SUCCESSFUL ISRAEL BOND CAMPAIGN**

The Israel bond campaign is doing extremely well this year. Dr. Joseph Schwartz, who is directing the campaign, will have a very optimistic report to present to the Board of Governors when it meets soon. He has just returned from a visit to Argentina where he was quite successful in arranging for the sale of Israel bonds. Argentine Jewry has responded generously to his call and since there no longer are currency restrictions in Argentina, this response will bring Israel a substantial sum. There is also a very good response in Mexico and other countries on the American continent.

In the United States, the bond drive will be intensified during the next two months, after the United Jewish Appeal drives are completed in most of the communities. The perfect cooperation in timing of campaigns which now exists between the Israel Bond Organization and the UJA has proved beneficial to both, and to the Jewish communities.



*The article below presents the philosophy on peace organization by Mr. Rottenberg, who has given a lifetime of thought to the world's welfare.*

## AN ARMY FOR PEACE

By SAMUEL ROTTENBERG

**W**HEN President Eisenhower appointed Harold E. Stassen as Special Assistant for Disarmament, the people of the United States were more than surprised. They were elated. After years of foreboding, hope appeared. Where every political analysis had contained a hint and sometimes a forecast of war, now an accent was put on peace.

It was only a beginning. But "hope springs eternal. . . ." Perhaps this seed could be nourished to a universal growth, so that the fear of war could be abolished.

Disarmament is not an idle dream; it is a reliable aspiration. But disarmament is not to be had by wishful thinking. It must be planned and fought for. It must be soundly based. The foundation of disarmament must rest on dissolving the fear of war.

Fear of war is a state of mind. It leads increasingly to bigger armaments. An ever present danger of enormous armaments is the temptation to put them to use. The suggestion of preventive war may be a result.

In an armament race both sides think the same way. The greater the competition for arms, the greater the likelihood that one side will start a preventive war. Shortly before Hitler began World War II he told the French ambassador to Berlin that he "couldn't afford to wait."

Mr. Stassen's appointment as Special Assistant for Disarmament was taken as a harbinger of hope because its accent was on peace. But at best it is like a doctor's treatment of a symptom rather than a cause.

### PEACE EFFORTS MUST BE POSITIVE

The age-old aspiration of beating swords into plow-shares never progressed because no effort was ever made to implement it. Every international design for peace has put emphasis on preventing war, not on furthering peace. There is a difference. The International Peace Conference at the Hague in 1899 was preoccupied with making war less brutal. The 1907 Peace Conference at the Hague sought mainly to further the use of ar-

bitration. The failure of the League of Nations after World War I has induced a fear in some that the United Nations would repeat the pattern of failure.

No person subscribing to a moral standard would reject an international effort aiming to prevent war. But the question obtrudes: can any such negative effort succeed?

History offers no hope that an organization can win a negative goal like the prevention of war. Nothing in current international relations suggests that history will not repeat itself. The reason to expect failure in preventing war is that the emphasis is in the wrong place.

If war is to be averted peoples must fight for peace. Not to fight with bombs, but to fight with the heart and mind.

Such fighting never has been tried. There has been a yearning for universal peace since the Biblical Prophets put the thought of it into the minds of men. But there has been no organization for it. The best that nations have been able to do has been to hold peace conferences like those at the Hague a half-century ago, or organize bodies such as the League of Nations and United Nations. That best has not been good enough.

Nations ought to be able to organize for peace as earnestly and thoughtfully and carefully as they organize for war. They can do this without *disorganizing* for war. It would be folly to strive only for peace and neglect to prepare against attack from a nation not devoted to peace.

Peace through strength is a road toward a warless world. But to obtain such peace the emphasis must not be on strength. Rather, it must consciously be on the advantage of idealizing peace.

In such an endeavor no room is allowed for deception. A nation building for peace would have to be on guard against a nation using peace as a weapon. Europeans remember how from 1870 on, virtually every German enterprise in France or near the Franco-German border, served a two-fold aim: to prosper in peacetime, to serve the German war machine in wartime. Such chicanery makes impossible an honest pursuit of peace. At best, it is a snare.

Peace on the Russian model is a different kind of snare, probably intended as a vitiating force. An honest peace aim can hardly exist, much less flourish, where democracy is not established.

Only in an atmosphere of freedom, as in the United States, does the opportunity exist to pursue peace as a realizable aspiration. Even here it cannot be easy, because "war is in the air." Even the most peace-minded Americans might hesitate to fight for a positive peace for fear lest the pursuit of peace might weaken a national resolution to remain ever free.

### COULD PEACE BE PART OF A DIVINE PLAN?

Occasionally a written or spoken commentary contains the suggestion that the United States has a divine purpose, as if to say that God created this nation to serve as an example to other nations. The wish to believe this is great, because no other nation has succeeded in building the happy and prosperous conditions prevailing here. How could there have been achieved what has been achieved except with God's care?

No hurt is done to non-Americans by so believing. Much good might be done were Americans to believe also that divine leadership might show the way to an organization leading to universal peace. It would be the capstone to the unique structure this country has built under God and the Constitution.

If the United States has a divine purpose, it cannot meet its obligation by delegating all responsibility to the United Nations. Though the U. N. organization is better than the vacuum which would exist without it, it is not powerful enough to depend on as an instrument to prevent war. Its negative aim will not permit it to be forever successful. There must come into being another organization, an unrelated one, even though it would seek a comparable goal.

### A VOLUNTEER ARMY FOR PEACE

This must be a volunteer movement of individuals. It must fire with a crusading zeal large numbers of persons who would

aim to enthrone peace. They would constitute an Army of Peace. All who joined this army would do so because they wanted to belong. There would be no compulsion, neither prior to enlistment nor after. *Service through love, rather than obedience through fear, would make the Army for Peace unique.*

The worst criticism which can be made of the thought of an Army for Peace is that the idea is impracticable—idealistic to the point of futility. But such criticism is not valid; the idea has never been tried. It is worth trying. Any proposal leading to the abolishment of war is worth trying. The greatest difficulty to be met by an Army for Peace would be met at the start. Ignorant or malicious people, or both, would attack this Army as subversive. Courage and fortitude would be needed to withstand such onslaughts. There also would be a financing problem until the Army for Peace could finance itself from dues or contribution. Both problems could be well met if one of the educational Foundations agreed to become a sponsor. The Army for Peace should be an appealing project for such a Foundation. To educate for peace is a pre-eminent goal. The need for peace never was greater; conditions for achieving it, perhaps never more promising.

In the United States, the freest democratic nation known in many centuries, most people fear war. When the country seems to drift toward it, as occasionally has been the case in the last few years, there is a feeling of helplessness: as if to say, what can anyone do! At such times even Representatives and Senators seem to be tongue-tied, lest they say something damaging.

Americans yearn for peace. Given the opportunity, they would register their feelings as they usually do when talking over the back fence or at the luncheon table.

The desire for peace needs to be organized just as the preparation for war does. The two do not cancel each other out. But neither one should dominate the other.

President Eisenhower made a beginning when he named Mr. Stassen as an Assistant for Disarmament. But better progress would be made were he to name him a Secretary of Peace. Then peace would have a Cabinet spokesman, one who

could examine every proposal for its effect on peace.

Even more important is the participation of Americans. Our young men must go in the armed services. That need may continue for a long time. It surely will continue until the climate of international thinking changes. An Army for Peace is required to bring about this change. Under sponsors of integrity, people would express the yearning deep within them and enlist in the Army for Peace. All applicants would be accepted, including the halt, lame, and blind. There would be no tests for or conditions of membership. All desiring peace would be welcome in the Army for Peace.

### THE PEOPLE WANT PEACE

No proof is needed to know that the overwhelming majority of people desires peace above all else. The question then is, could an Army for Peace achieve what is so greatly desired?

In the United States alone an Army for Peace might easily grow into millions of men and women. Every church, every synagogue, every meeting place could serve as a location for registration. Chapters could be formed on many and varied levels: educational, religious, fraternal. All would be wanted. The membership fee could be so low as to be a virtual invitation.

The Army for Peace would require no equipment except a big heart, a love of mankind, and a desire for peace. Such things do not cost money.

By itself an American Army for Peace could not prevent another nation from going to war. But an American Army for Peace would exert an irresistible attraction the world over. Other nations would form similar armies. They would compete, and their competition would advance the common aim. Each would be competing for the same end: to make peace secure.

The atom and hydrogen bombs have made us more fearful of war than ever before. This fear is a terrible danger, for it may provoke conflict. But it also is an invitation to organize for peace. If the opportunity is neglected, a long time may pass before it is again offered, if ever.

If there were an American who could articulate the feelings of the people, organizing for peace might not be necessary.

But there is none such, at least not in high places where his voice might be heard. Yet nearly everyone instinctively feels that among the people there is a surging eagerness to maintain peace.

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A way to do this will be to establish this Army for Peace. It would be a positive declaration of what people want, a willingness to stand up and be counted, an earnest of the individual's thought concerning the gravest question likely to affect him—peace or war.

The United States is the right place to form the first Army for Peace because in the 1770's the democratic approach to vital questions gave our people the distinction of leading the march on freedom's road. If we are the first to form an Army for Peace our leadership would be irresistible to others.

Then perhaps it could be truly said that the United States has proved to be a divine example among the nations.

### ISRAELI ART AND SCIENCE PRIZES

**T**WELVE men and women distinguished in the sciences, arts and letters were honored at the fourth annual presentation of the Israel Prizes in Jerusalem on Independence Day.

The Prizes were awarded by the Minister of Education and Culture, Mr. Z. Aranne, to outstanding personalities in nine fields. The Theatrical Art prize was presented to Miss Hanna Rovina, of the *Habima* Players, for her recent performance in "Medea." Dr. Yigael Yadin, former Chief of Staff of the Israel Defense Forces, was awarded the Jewish Studies prize for his book, "The War of the Sons of Light and the Sons of Darkness." Professor Naftali Herz Tur-Sinai of the Hebrew University was honored for his work in Bible scholarship and Semitic philology.

The prize for *Torah* Literature was presented to Rabbi Yehezkel Ben-Mordecai Abramsky for his book, "*Hazon Yehezkel*," while the Belles Lettres award was presented to Gershon Schoffman for his collected short stories. The Children's Literature prize was received by Mrs. Miriam Yalan.



*The following article, written by a member of a Center family about her late father, is a charming and moving story that recalls the lives of the immigrant settlers and the communities they helped to establish, which in turn became so valued a part of the United States.*

## *He Came to This Country, Lived Usefully and Left Treasured Memories*

# MY FATHER

By PAULINE BLOOM

**M**Y FATHER was an orthodox Jew, a first generation American, a simple, gentle man.

He had a flair for words, music and laughter, for the wry, bitter-sweet Jewish humor that is compounded of philosophy, courage, a realistic awareness of the odds against which one struggles, and an affectionate appreciation of human foibles. His stories never had any sting. My father glowed with a love for life and people, and he himself was a happy man.

There are so many stories—from way back as far as we can remember. There was the story of the bundle.

Mrs. Pomerantz was a widow, a blouse finisher, who moved from lodging to lodging with her small cardboard valise. Wherever she went she boasted that her household goods were too bulky for a hall bedroom. Where did she store them? With us. Year after year she would arrive on Friday afternoon with a package to tuck in to the huge bundle tied in an enormous white sheet, that sat like a bloated monster in a corner of the children's room.

She would have her glass of tea with lemon and raspberry jam, and the cookies, and tell my mother of her many offers of marriage, none of them quite good enough. Then she would allow herself to be coaxed into staying for dinner, which on Friday night was the works—gefulte fish, chopped liver, chicken soup, chicken with trimmings, dessert, and then, after the dishes were cleared away and the smaller children put to bed, fruit and nuts and more tea with lemon and raspberry jam and more cookies. This was the time when other friends and neighbors dropped in, and there was much talking and laughing and singing. Wherever my father was, there was talking and laughing and singing.

Mrs. Pomerantz's bundle grew and grew. As her prospects for marriage diminished, her compulsion to prepare for that happy event grew stronger. Every other week she would tie a fresh white

sheet around the bundle and it bulged more and more rudely out of its corner until it threatened to fill the room. It didn't even occur to anyone that it was an invasion of our comfort and privacy. Mrs. Pomerantz needed some place to keep it, so there it was.

In those days my father had what he laughingly called his "Custom-Tailoring Establishment"—a cleaning and pressing shop. He worked from seven in the morning until ten at night. When he went upstairs for meals one or two of the children would mind the store. My father knew all his customers and he never used tickets or receipts. Our instructions were to accept what came in and deliver what was asked for. The customer himself would pick out his clothes from the long racks. Payment? Most of the customers knew the prices, and if they didn't that could be straightened out later.

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One day when I was in charge a tall dark man came in for an overcoat and two suits, which he selected most carefully. He gave me two dollars and disappeared. Of course the clothes weren't his. Did my father change his way of doing business and plant the seeds of distrust in my mind? "It's better to trust people and lose once in a while than to be always suspicious," he said. We went right on giving clothes to whoever claimed them. And never had another "mistake."

The same principle was applied to charity. "A person asks—you give." When we children were small, our kitchen walls were lined with *pushkes*, small tin coin boxes left by various organizations and individuals, some of which were undoubtedly legitimate. However lean the times were, both my mother and father were constantly dropping contributions into the ugly little containers. When the children grew old enough to object to these wall decorations on aesthetic grounds, they were kept in a drawer, but the giving continued.

Periodically, bearded old patriarchs came around to collect the money along with a glass of tea and whatever goodie happened to be in production at the time. It was a most uneconomic system, and one that invited inaccuracy, but my parents couldn't be budged. "The old man has to be paid for climbing up and down so many stairs. What other kind of work can he do? We must support him as well as the charity."

Or women would knock at the door and tell dreadful stories of families which were dispossessed, left destitute by fire, bereaved by death, or ravaged by illness. They would open their huge bags wide and start blessing us. The collections were always for someone else—for nameless, faceless people, who lived near enough for us to feel a neighbor's responsibility, and just far enough so that my busy mother couldn't run over herself with a pot of borsht and some home baked bread. Even when the story was so weak that it elicited sharp questions from my mother (my father never questioned anyone's good faith), the giving was a matter of routine.

"You can't take a chance," my father would say. "It's better that some money should get into the wrong hands than that I should say no when my help is needed. A person asks—you give."

Many years before rent controls, my father bought an eight-family house in Brownsville. He didn't discover until after title was passed that the tenants were preparing to strike. My father met the ringleader on the stairway, a hot-tempered little coat-presser who wanted the immediate annihilation of all landlords and bosses. "So you're the new landlord! You come to collect our last drop of blood!" he declaimed.

"I don't want your blood, Mr. Nadell. Let's sit down and talk things over. We'll get along."

My father and a tenant committee sat around Mr. Nadell's kitchen table, and

went down the list of the tenant's demands, to which my father added a few of his own as he looked around at the neglected equipment. Mr. Nadell banged the table with his fist. "Rachel, a glass of tea for the landlord! And bring out that honey cake you've been hiding!"

Mrs. Nadell, it developed, was preparing for her eldest son's bar mitzvah. There were hordes of relatives on both sides of the family, some of them critical of her talents as a cook. She had made three batches of honey cake, only one of which was *geruten*, (completely successful), and now her husband had made her secret public, and, compounding insult and injury, was demanding that she serve her solitary success to the landlord of all people. She let Mr. Nadell have it.

My father attributed Mrs. Nadell's lack of success to the stove, which now had to be added to the list. But the party was an immediate problem. We had two stoves at home, one in the kitchen and one in the basement party room, and my mother was a superb cook. Why shouldn't Mrs. Nadell avail herself of all three?

Of course she had to be coaxed. But all through the following week both our ovens were constantly going, and my mother outdid even herself with enough sponge cakes, and honey cakes and strudels and nut cakes and almond slices and *eingemachts* to satisfy even the husband's side of the Nadell family. My parents flanked the Nadells at the head of the T-shaped table, and after Jakey had shouted out his announcement, "Today I am a man," and received the inevitable shower of fountain pens, Mr. Nadell made a speech in Yiddish to this effect:

"Ladies and gentlemen, the millenium is here. You see before you the lion and the lamb breaking bread together. Here at my table—my table mind you—sits my landlord."

Twenty years later the Nadells came to my father's funeral and told this story.

Before the depression my father was a moderately rich man—on paper. But the depression swept everything away and left nothing but a tangle of debts on both sides of the ledger. My father would set out to collect rents and come home without money but with check stubs indicating payments for the tenants' electric and gas bills. Walking down Eastern

Parkway, he would steer my mother across the street when he saw someone coming who owed him money. "It tears at a man's heart to see a creditor whom he can't pay," he would say.

He had five daughters. No sons. No Kaddish. Among Jews of my father's generation, sons have a special value. Only a son has the duty of saying Kaddish for a dead parent. And my father had no sons. He never talked of it, but we knew how he felt.

As his daughters began to marry and produce families of their own, his heart expanded to welcome his sons-in-law and their families, and then the grandchildren whom he adored.

Next to his family, my father's great joy and pride was the Brooklyn Jewish Center on Eastern Parkway. "The Center makes my late years rich and sweet," he often said. Until the day he died he went there, morning and evening every day, to pray and to help others in every way he could.

Saturdays we all gathered around his table for mid-day dinner. He would come home from the Center with stories of what had happened that morning, the wonderful sermon preached by Rabbi Levinthal or Rabbi Kreitman, each one "a brilliant man." My father's English was not broken. Rather it was reshaped

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## MORE DEAD SEA SCROLLS

TWO Hebrew inscriptions were found during a ten-day archaeological expedition to Massada concluded recently. These were the first such writings found at the ancient Jewish fortress overlooking the Dead Sea.

Inscribed in black ink on a potsherd and on a fragment of papyrus, the inscriptions are written in the square script found on the Dead Sea Scrolls discovered in caves in the Judean desert in 1947. The finds, which date no later than 73 C.E.—when Massada was destroyed—constitute valuable evidence for the dating of the Dead Sea Scrolls themselves.

The potsherd contains two lines of script beginning with the name "*Haniah bar (or ben) Shimon*," followed by the word "*min*" (from). It is presumed that further deciphering will reveal a place name.

Further proof of extensive settlement in the Ein Gedi area was found by the archaeologists in a five-day survey following the Massada expedition. Some 30 persons were engaged in the exploration work, most of them volunteers from settlements who devoted their annual leave to this purpose.

The results of the explorations at Massada, which were conducted under the auspices of the Hebrew University, the Antiquities Department of the Ministry of Education and Culture and the Israel Exploration Society, were reported upon by Dr. Yohanan Aharoni, who headed the expedition. The first explorations at Massada, conducted last year, brought to

light the remains of a magnificent palace, dating back to the time of King Herod, at the beginning of the common era. The palace was located in the northern sector of the fortress in which Jewish forces made their final stand against the Romans in 73 C.E. The remnants of a smaller Hellenistic building on the summit of the fortress-hill, and a third "round building," were also found.

The cleaning up of the "round building" found last year revealed a natural sloping rock formation, surrounded by two concentric structures under which there is a plastered floor over nine feet in depth. The purpose of this structure is still an enigma, but it is hoped that further digging or similar finds on other sites will provide a solution.

Panelled frescoes of plants and flowers, which still retain their vivid colors, were found on the southern wall of the palace courtyard. Previous wall paintings found in the fortress were all of geometric designs.

Two rooms, which were found at the western wall of the palace, could be reached only through the ceiling. They are assumed to have been observation posts.

At Ein Gedi, the expedition found evidence of important settlements beginning from the First Commonwealth period (between the 10th and 6th centuries B.C.E.). The network of terraces, wells and canals is among the most extensive found in this country. A Jewish fort,

(Continued on page 22)



# STANDARDS FOR SYNAGOGUE PRACTICE

*At the Biennial Convention of the United Synagogue of America held last fall, standards for Synagogue practice were accepted and recommended for all constituent members of the United Synagogue. Because of the importance of these standards, the document is published here in full.*

## Preamble

Recognizing the responsibility of the congregation to teach Judaism by example as well as by precept, and

Moved by the desire to guide congregations in standards of conduct which exemplify and reflect Jewish tradition and values,

The United Synagogue of America, in convention assembled, adopts the following as some standards of synagogue practice:

## ARTICLE I

### BASIS OF AUTHORITY

#### Section 1

The United Synagogue of America recognizes the Committee on Jewish Law and Standards of the Rabbinical Assembly of America as its authority on Jewish Law.

#### Section 2

Each congregation shall look to its rabbi, by virtue of his election as spiritual leader of the congregation, as its authority on all matters of Jewish law and practice and as the interpreter to the congregation of the decisions rendered and principles established by the Committee on Jewish Law and Standards of the Rabbinical Assembly of America.

## ARTICLE II

### THE SABBATH

#### Section 1

The observance of the Sabbath being one of the basic tenets of Judaism, congregations shall require and enforce appropriate observance of the day on the premises owned or controlled by them, and at functions away from their premises which are sponsored by them.

#### Section 2

Receptions, luncheons, dinners and other functions held during the Sabbath on premises owned or controlled by a congregation or under its auspices on premises away from the synagogue, shall be conducted in a manner which will reflect the sanctity of the Sabbath day.

#### Section 3

Every effort shall be made to insure that all functions on the Sabbath shall be essentially spiritual in quality and purpose. Accordingly, entertainment or music which tends to mar the sanctity of the Sabbath Day shall be considered improper. Instrumental music for social dancing shall not be employed on the Sabbath.

## ARTICLE III

### KASHRUT

Recognizing Kashrut as another basic tenet of Judaism, congregations will take all steps necessary to insure proper observance of Kashrut at all functions on the premises of the synagogue and at functions away from the synagogue which are held under their auspices.

## ARTICLE IV

### PUBLIC FUNCTIONS

#### Section 1

All functions in the synagogue shall be viewed as means to furthering the teachings and values of Judaism.

#### Section 2

Weddings must be regarded as sacred ceremonies and care must be exercised during the ceremony not to violate the spirit or the letter of Jewish Law. Accordingly, photographing during the religious ceremony shall be considered improper.

#### Section 3

The meal served after a wedding or Bar Mitzvah shall be regarded as a *Se'udat shel Mitzvah* and shall be planned accordingly.

#### Section 4

Attendants at all religious functions shall be encouraged to dress modestly and in good taste, as is seemly in a House of Worship.

## ARTICLE V

### FUND - RAISING

#### Section 1

The United Synagogue recognizes that in the Jewish tradition the raising of

funds for a synagogue or for charitable purposes is in itself an act of sanctity and must therefore have the same spiritual quality as the ends to which the funds are to be employed.

#### Section 2

Congregations will accordingly not engage in fund-raising activities which are not in keeping with the spirit of the synagogue itself.

#### Section 3

Among fund-raising devices not to be employed are games of chance which are not solely of a social nature.

## ARTICLE VI

### MORAL DIGNITY

#### Section 1

In all programs of a congregation or any of its affiliates, proper regard shall be exercised for standards of conduct befitting a synagogue. The nature of the program to be presented, the selection of the person or persons participating therein, and all other matters relating thereto, shall be in accordance with this principle.

#### Section 2

In all announcements by the congregation or any of its affiliates, whether such announcements be to the members of the congregation or to members of any particular affiliated group, or to the public generally, the dignity of the synagogue shall be observed and maintained.

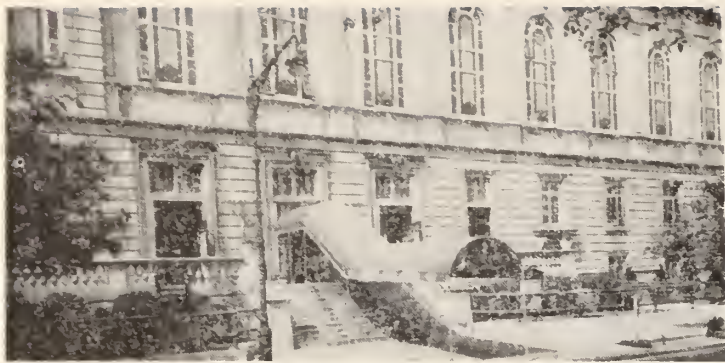
## ARTICLE VII

### RELATIONSHIP WITH OTHER CONGREGATIONS AND THE GENERAL COMMUNITY

#### Section 1

Where two or more congregations exist in one community, their relationship should be cooperative and not competitive. Each congregation should regard every other congregation, whether Conservative, Orthodox or Reform, as equally sacred. The differences in doctrine or observance which may exist between congregations should not diminish the respect due to a congregation dedicated to the service of God.

*(Continued on page 23)*



# NEWS OF THE CENTER

## Annual Baccalaureate Service For All Graduates June 16

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools and the members of this year's Consecration class, will be held in the main Synagogue on Saturday morning, June 16. Rabbi Mordecai Lewittes will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor.

We also extend this invitation to all June graduates of colleges and secondary schools. Parents are cordially invited to attend.

The Sisterhood will give a special Kiddush in the social room for all graduates and consecrants following the services.

## Golden Age Club

The Golden Age Group, which made its debut at the Center on April 10th, has been making excellent strides and has gotten off to a remarkable start. The meetings are held weekly on Tuesday afternoons and are very well and enthusiastically attended. The programs have been quite varied and have included delightful readings in Yiddish from Sholem Aleichem's book of "Tevya" by Mrs. Julius Kushner; a musical program of charming folk songs by Miss Bluma Serns in Yiddish and Hebrew; an address and book review by Dr. E. N. Rabinowitz, the Center's librarian. With the aid of a Steering Committee, the members of the group are planning a number of interesting programs and outside trips to points of interest. The cultural type of program seems to be the predominating desire of all who attend. A very friendly atmosphere prevails throughout the meet-

ing as well as during the collation which follows. The following officers were elected: President—J. L. Horowitz; Vice-Presidents—Mrs. Schoenbrun and Mrs. Reubens; Treasurer—Mrs. Sara Jankeloff. Members and their friends are cordially invited to attend this newly-formed "Golden Age Group."

The Golden Age Group regrets to announce the passing of its Secretary, Benjamin Lipshutz. Heartfelt sympathy is extended to the bereaved family.

## New York Board of Rabbis Celebrate 75th Anniversary

On May 9 the New York Board of Rabbis celebrated its 75th Anniversary at a Public Assembly in Town Hall.

Among the highlights were addresses by Rabbi Louis Finkelstein, Rabbi Nelson Glueck and Rabbi Joseph H. Lookstein, representing the Conservative, Reform and Orthodox rabbinical institutions in the United States.

Citations were presented to the past presidents of the New York Board of Rabbis and to all congregations 75 years and older.

In honor of this historic occasion, the Mayor of the City of New York personally presented a distinguished service award to the New York Board of Rabbis for its 75 years of outstanding contributions to the religious and civic progress of the community.

## A Friendly Reminder

All members who have not as yet remitted their membership dues for the current year are asked to kindly do so without fail. Your cooperation will be greatly appreciated and will eliminate any difficulty or embarrassment.

## Rabbi Kreitman Elected to Executive Council of Rabbinical Assembly

At the recently-held convention of the Rabbinical Assembly of America, Dr. Benjamin Kreitman was elected to membership on its Executive Council. The Executive Council of the R. A. consists of twenty-four Rabbis who plan and make the policies of Conservative Judaism.

## Sabbath Services

Kindling of Candles 7:54 p.m.

Friday evening services at 6:00 P.M.

Sabbath Services commence at 8:30 A.M.

Sidra or portion of the Torah—"Behaaloteka"—Numbers 8.1-12.16—Haphtorah Reading: Prophets—Zechariah 2.14-4.7.

Rabbi Levinthal will preach the sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Minha services at 6:00 P.M.

Special Late Saturday Minha followed by Maariv—7:30 P.M.

## Daily Services

Morning services at 7 and 8 o'clock

Minha services at 8:00 P.M. (D.S.T.)

## Acknowledgment of Gifts

We extend our most grateful thanks for donations from the following for the purchase of Prayer Books:

Mr. and Mrs. George Ager, in honor of their son's Bar Mitzvah.

Mr. Joseph Epstein.

Mr. and Mrs. Glassberg, in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Max Heimowitz, in honor of the birth of their granddaughter.

Mr. and Mrs. Joseph Schreiber, in honor of their son's Bar Mitzvah.

Morris Traub, Mildred Levine, Arlene Karo and Anna Lipton, in memory of Harry and Rose Gerofsky.



## THE YOUNGER MEMBERSHIP

CONGRATULATIONS are extended to the new members of Young Folks Executive Board. The rise of the League over the past few years must be accelerated if we of the Y.F.L. are to continue as the top Jewish youth group in Brooklyn. There will be increased publicity of our functions, designed to acquaint the stay-aways with the fine character of our programs, and there will be a renewed and enlarged membership campaign.

As to new and prospective members, that is the job of the present members. Not only should you submit names of prospective members to us so that they may be invited to our meetings, but when these people come down, no matter who invited them, or if they are already new members, approach them, be friendly, create as warm an atmosphere as you would have wanted when you joined.

Constant complaints have been registered about late starting times. Meetings will now begin earlier, no matter how many are present. We cannot allow the people who do come promptly to be imposed upon by the selfish few.

It is gratifying to report the wonderful success of our "Evening In Paris," held May 23rd on behalf of the United Jewish Appeal. Our members pledged an unprecedented sum to aid our brethren in Israel and North Africa.

Shy? Can't find your niche? The best cure is to join a committee. Whether it be refreshments, entertainment, charities, newspaper, or some other group, the warm feeling of a few people working together is rarely duplicated. Why not give me your name for a committee? It's fun.

### Calendar

Saturday, May 26, June 2, 9, 16, 30.

Attend Sabbath services and meet the members of our congregation by being present in Y. F. L. row.

Sunday, May 27, June 3, 10, 17, 27.

Don't miss our weekly bowling sessions at the Kings Recreation Center, New York and Clarkson Avenues. We start rolling at 2:30 P.M.

Wednesday, May 30: Regular meeting—It's "Get Acquainted" Night, with an informal social.

Wednesday, June 6: Regular meeting.

Sunday, June 10: A gala Brunch, honoring past president Michael Rosenfeld (don't tell Mike; it's a surprise). The kickoff to a full day of festivities.

Wednesday, June 13: Regular meeting—Another fine very-far-off-Broadway

production by our Dramatic Group entitled, "The Flattering Word," a one-act smash.

Wednesday, June 20: Regular meeting—A lively night of the "Passing Parade," featuring the show, and meeting-stopping highlights of the past season's program.

MORRIS BLOOMSTEIN, *President*.

## YOUNG MARRIED GROUP

As the season draws to a close and spring approaches we look in retrospect, recalling both our successes and our failures. We may be certain, however, that we will benefit from our past mistakes and avoid the same pitfalls in the future. Naturally, we benefit from our successes as well—having found the right road from time to time.

It has become increasingly clear to us that the success or failure of the Young Married Group cannot rest on the shoulders of a few, but must be borne by all those associated with the group.

Looking to the future for a moment

we feel a certain spirit which has been lacking in the past. It is a spirit of "go," a burning desire to make the Young Married Group something of which we will all be proud. We foresee a year of accomplishment and growth—a healthy sign for any organization. We know that each of you will do his share to accomplish this end.

We are taking this opportunity to wish you and your family a healthy and fun-filled summer. See you in the fall.

OFFICERS AND EXECUTIVE BOARD,

Young Married Group.

## YOUTH ACTIVITIES

SEVERAL innovations were instituted during the past month.

(1) On April 10, the children attended the circus in a group.

(2) Two symposia were held for parents on: "Sex Education and Attitudes for our Children." Rabbi Kreitman and Rabbi Lewittes shared the rostrum with Dr. Henry V. Agin and Dr. Edward Kent, noted psychiatrists and psychoanalysts. The large, enthusiastic audience at each of these events has lent encouragement to our plans to sponsor a full series of activities next year for parents.

(3) A number of the clubs have decided to continue meetings during the months of May and June. In the past, the change to Daylight Saving Time has signalled the end of the regular club season. This year the rule has been altered: those clubs wishing to continue their friendships may meet with their respective leaders on week-day evenings.

It is the desire of the Department of Youth Activities that the Center remain the logical meeting place on Saturday nights during these two months for

youngsters who are free. And so we are again conducting an informal lounge program in the Social Rooms, and later on the roof, at the conclusion of the Sabbath.

Last week our teen-agers participated and did very well in a city-wide Hebrew dance competition sponsored by Metropolitan United Synagogue Youth. This performance will be repeated by our members at a special song, dance and talent night to be given next month for their parents and Center members.

Registration for the coming season of current members and of new applicants from among the Center membership and the Hebrew School has already been completed. During the month of June, applications of unaffiliated neighborhood children will be accepted.

### Condolence

We extend our most heartfelt expressions of sympathy and condolence to:

Mrs. William Wiener of 976 Westwood Road, Woodmere, L. I., on the demise of her beloved father, Morris Bronstein, on May 5th.

# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*Shat not and Consecration are associated in the minds of Jewish women with the connotation of re-dedication and reaffirmation of our faith in our Torah and our traditions. Throughout all our history, the women were foremost in their zeal to maintain the precepts of the Torah in the life of our people. Just as the women at Mount Sinai responded to Moses and said, "We shall do and we shall barken," so do our women today implant within the hearts of our daughters the love of Torah.*

*We in Sisterhood congratulate our members whose daughters were consecrated this month. We are confident that the consecrants will follow the pattern of their parents and retain always a sense of awareness of their responsibility as Jewesses so that they may be worthy of the great heritage that is ours. Hearty Mazel-tov.*

MOLLY MARKOWE, President.

## Israel Anniversary Meeting

Sisterhood devoted its April meeting to the celebration of Israel Independence Day, its eighth. Following the anthems, led by Mrs. Jack Sterman, accompanied by Mrs. Milton Schiff, an eloquent and appropriate prayer was read by Mrs. William Sauler. Many important announcements were made by Mrs. Markowe, our president, followed by reports from Mrs. Joseph Krinsky, Chairman of Torah Fund, Mrs. Lawrence Meyer, Chairman of Red Cross, and Mrs. Fanny Buchman, Cheer Fund Chairman. Excerpts of letters were read from Mrs. Albert Fried and Mrs. Abraham Alper, President and Torah Fund Chairman of Brooklyn Branch, Women's League, thanking our Sisterhood for hostessing the recent Branch Chai Club Luncheon held at our Center.

The meeting was then turned over to the chairman of the evening, Mrs. Fred Zimmerman, who, as over-all U.J.A. chairman, introduced our guest speaker, Colonel Dov Peleg, soldier and statesman. Colonel Peleg portrayed most vividly for

us the "news behind the news" in Israel, telling us, among many other facts, that Israel is building a modern security army; that the Jews of Morocco, Tunisia and Algeria must be brought into Israel before the "doors" are shut, and that even though economically and physically it will produce further hardships, Israel must continue its immigration program. The situation in Israel is very grave he said, since, with the completion of the Communist-Egyptian arms deal, Russia has gained a strong foothold in the Middle East. "But," Colonel Peleg went on, "Golda Meyerson once said we had a secret weapon. It is this: there is no choice for Israel but to win."

We were then privileged to hear the glorious and vibrant playing of Isaac Ostrowiak, a young and talented violinist, who was accompanied by Miss Shella Nan Markowe. It was truly an inspiring program, a fitting manner to reach our "hands across the sea" and to celebrate the eighth birthday of the State of Israel.

## Cheer Fund

The following contributors have enhanced our Cheer Fund:

Mr. and Mrs. Leo Kaufmann, on the occasion of their moving to another community; Mr. and Mrs. Julius Kushner, in honor of Mrs. Ida Fried's grandchild; Mr. and Mrs. Frank Schaeffer in honor of the birth of a grandson to Dr. and Mrs. Moses Spatt.

## Kiddush

June 16th: There will be a baccalaureate Kiddush in honor of all the graduates of the Center Hebrew schools, tendered by the Sisterhood and the P.T.A.

## United Jewish Appeal

At the April Sisterhood meeting, Mrs. Fred Zimmerman, over-all U.J.A. chairman, reported most enthusiastically on the results of the campaign thus far. She again urged all members who have not yet made their donations to do so at once, and, if possible, to donate an additional sum to the Special Survival Fund. We were also informed that a contribu-

tion of \$1,000, was given by Mr. Krinsky in tribute to his daughter-in-law, Mrs. Joseph Krinsky; this sum to be added to Sisterhood's quota. All donations should be sent to Mrs. Zimmerman, in care of the Center.

## Women in the News

An evening to honor Mrs. Julius Kushner will be held at our Center on Thursday, June 7th, on the occasion of her retirement, after four years as President of the United Parent Teachers Association of the Hebrew Schools of New York City. We in Sisterhood would also like to pay tribute to our Sarah for her unswerving devotion to Sisterhood for many years, as a Vice-President, and as chairman of many of our important committees. She truly epitomizes the Jewish Woman of Achievement. Because of her identification as a leader in the field of Jewish Education, and with the Center and all the activities emanating from it, we have become spiritually enriched. We wish again to express our gratitude and appreciation to Mrs. Kushner for all her valiant endeavors in behalf of the Sisterhood and the P.T.A. of the Hebrew School.

## Women's League News

A glamorous and gala occasion was celebrated at our Center on April 16th, when the Brooklyn Branch of National Women's League held its annual "Chai" Luncheon. As a prelude to the very bountiful luncheon catered by our own Mr. Kotimsky, we, as the hostess Sisterhood presided over the "cocktail bar," serving hors d'oeuvres to the many hundreds of women present. After luncheon we were privileged to hear a most enlightening and erudite address by Dr. Bernard Mandelbaum, Dean of Students at the Jewish Theological Seminary. To complete the program, Jennie Goldstein, the versatile actress, regaled us with her satirical interpretations of episodes of Jewish life. Our charming president, Mrs. Benjamin Markowe, extended a gracious welcome to all.

Our Sisterhood was represented by the members of the Chai Club (donors of \$18 and over whose names were listed in the last issue of the *Review*.) Additional memberships were received from Mrs. Morris Miller and Miss Clara Janofsky, and we take this opportunity to



welcome them into this honor group. Our sincere thanks are extended to Mrs. Julius Kushner, chairman of the Chai Club, for her arduous efforts in behalf of the Torah Fund and of the Jewish Theological Seminary.

### Israel Bond Drive

Mrs. Anne Weissberg, Chairman of our Israel Bond Committee, announces that there will be a dinner at the Waldorf Hotel on Tuesday evening, June 19th, for all \$1,000 bond purchasers. This is your opportunity to truly be a partner in the upbuilding of Eretz Yisroel. Call Mrs. Weissberg at ST 3-0639, and purchase your bonds through her.

### Calendar of Events

Wed., June 6—"Music Under the Stars," at Ebbets Field. Sisterhood women are urged to participate in this important event in behalf of the American Fund for Israeli Institutions. Secure your tickets at the Center desk.

Mon., June 11—Sisterhood General meeting, 8:15 P.M. (see "box ad").

Wed., June 13—Executive Board Meeting and Closing Board Luncheon—12 noon.

Tues., June 19—"Guardians of Israel" dinner at the Waldorf Hotel, sponsored by the Israel Bond Committee.

### Seminary TV Series

The final program on "Frontiers of Faith" sponsored by the Jewish Theological Seminary will be presented this Sunday, May 27th over Channel 4 from 1:30-2:00 P.M. The story "The Gift," by Joseph Mindel poignantly relates Touro's freeing a slave, Tom, and the amazing results of that act.

### Benjamin Hirsh Memorial Award

In connection with our special Baccalaureate service to be held in our Synagogue on Saturday, June 16th, the Junior Congregation will make the annual presentation of the Benjamin Hirsh award to the young man who rendered the greatest service to the Junior Congregation during the past year. The award is in memory of the sainted Mr. Benjamin Hirsh who for many years was one of the leading and most beloved teachers in our Center Hebrew School.

## THE HEBREW SCHOOL

**A** MORNING service and Community Breakfast for our High School pupils was held on Sunday, April 29. Parents of the high school students attended. The guest speaker was Mrs. Julius Kushner, president of the United Parent Teachers Association of New York. Her topic was, "How Can We Make the Home More Jewish?" Her excellent presentation was followed by a discussion in which parents and students participated with Rabbi Mordecai H. Lewittes serving as moderator. Joseph Moskowitz, a graduate of our school and a pupil in the Hebrew High School of Greater New York, officiated at the service. The breakfast was sponsored by the P.T.A. under the chairmanship of Mrs. Sadie Soloway. The head of the P.T.A. Hostess Committee is Mrs. Alice Kalton.

The General Organization of the Hebrew School arranged a United Jewish Appeal Film Festival on Sunday, May 6, 1956 and Monday, May 7, 1956. A sum of about \$125. was collected for the U.J.A. Mr. Irving Gabel is faculty adviser of the G. O.

The Parent-Teachers Association held its closing meeting of the season on Wednesday, May 9. Mrs. Soloway, in her annual report, listed the achievements of the P.T.A. during the past year. Mr. Julius Kushner, chairman of our Hebrew Education Committee, led a discussion

on "The Four-Day-A-Week School." Arguments in favor of and against such a schedule were presented by the parents. A report on the progress of the school was rendered by Rabbi Mordecai H. Lewittes. The choral group of the Hebrew School, under the direction of Mr. Emil Weinstein, presented a number of songs in honor of Shavuot.

### YOUTH CONGREGATIONS

Commencement exercises will take place on Sunday, June 10, at 10:30 A.M. All members of the Center are cordially invited.

A Mothers' Day Service was held by the Youth Congregations of our Center on Saturday, May 12th. The officers of the Junior and Children's Congregations officiated. Mr. Harry Goldstein and Miss Sandra Lubart delivered brief addresses in honor of the mothers of our students. Others who participated were, Mrs. Mollie Markowe, Mrs. Julius Kushner, Mr. Julius Kushner, Mrs. Sadie Soloway, Mrs. Evelyn Zusman and Rabbi Lewittes.

An *Oneg Shabbat* will be held on Saturday, May 26 by the Junior Congregation it was announced by Mr. Harry Goldstein, chairman of the Youth Congregations Committee. Morning services will be followed by a luncheon and a discussion on the theme, "Why Conservative Judaism?"

## JUNIOR LEAGUE

**T**HE Junior League began activities this month with a program of party games. Then followed a relaxing movie night, at which were shown documentary films of the National Committee for Labor Israel and of the United Hias Service.

On May 10, our old friend, Mr. Charles Berland, presided over the group in a program of square dance instruction, popular with our college folk.

Of course the Junior League observed the Lag B'Omer festival appropriately with a picnic to Clove Lake Park on Staten Island.

Soon the annual elections will be held. The by-laws provide for spring elections so that the new administration may begin planning early for the summer events

and the program for the entire year ahead. As in the past, an executive committee will meet regularly during the summer to map events for the season beginning next September.

The Junior League is the Center's official teen-age group for persons of college age. It meets every Thursday evening under the leadership of Mr. Hyman Brickman, Supervisor of Youth Activities.

### To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

## Chairmen of Standing Committees—1956

**O**UR President, Dr. Moses Spatt, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Edward Isaacs, Chairman; David Spiegel, Co-Chairman.

Catering Committee: Hon. Emanuel Greenberg, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevre Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts—Retention Committee: Morton Klinghoffer and Max Goldberg, Co-Chairmen.

Forum and Education Committee: Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Maurice Bernhardt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.

Institute of Jewish Studies for Adults:

Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman.

Membership Committee: Samuel H. Goldberg, Hon. Chairman; Frank Schaeffer, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Hon. Chairman; Israel Kaplan, Chairman; Isador Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Louis Daum, Hon. Chairman; Jack Sterman, Chairman; Leo Kaufmann, Vice-Chairman. *Sub-Committees of the Religious Committees:* Musical Services: Irving S. Horowitz, Chairman; Ushers Committee: Carl A. Kahn, Chairman.

Social Committee: Ira I. Gluckstein, Chairman.

Visitations Committee: Philip Palevsky, Hon. Chairman; Max Goldberg, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Irvin I. Rubin, Chairman; Lawrence Meyer, Vice-Chairman.

### Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

KIEL, MISS IRIS: Res.: 75 Lee Avenue.  
POMERANTZ, MISS LILLIAN: Res.: 370 Hinsdale St.

SUTKER, MISS NORMA: Res.: 5835 Kings Highway; *Proposed by* Morri J. Bloomstein, Arnold Magaliff.

REED, JOSEPH: Single; Res.: 1357 Ocean Parkway; Bus.: Chemist, A & P Tea Co.; *Proposed by* David Singer, Eli Zev.

ZUKOFF, LOUIS: Single; Res.: 3401 Foster Ave.; Bus.: Teacher, P. S. 156.

#### Reinstatements:

BLACKMAN, HAROLD: Married; Res.: 1355 New York Ave.; Bus.: Automotive, 6 Harrison St.; *Proposed by* Frank F. Rose.

GERMAIN, ALLEN: Married: Res.: 8056 Narrows Ave.; Bus.: Merchant 550—5th Ave.; *Proposed by* Dr. Israel H. Levinthal, Frank Schaeffer.

FRANK SCHAEFFER,  
*Chairman, Membership Committee.*

### Cantor Kwartin Musical Compositions Donated to Center

Mrs. Savel Kwartin has donated to the Center Library, the Musical Compositions of her late husband, Cantor Savel Kwartin.

### Gym and Baths Decoration Day Schedule

The Gym and Baths Department will be open on Wednesday, May 30 (Decoration Day) for men from 10 A.M.—2 P.M., and for boys from 2 to 4 P.M.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Joseph Honig of 816 Montgomery Street on the marriage of their son, Mervin, to Miss Rhoda Sherbell in Rome, Italy, on April 28th.

Mr. Israel Kramer of 520 East 21st Street on the celebration of his seventieth birthday on May 18th.

Mrs. Meyer A. Rosen of 480 Eastern Parkway on the marriage of her granddaughter, Marjorie D. Abrahams, to Mr. Benjamin P. Perlman of New Haven, Conn., on April 29th.

## IN MEMORIAM

The Brooklyn Jewish Center announces with deep regret the passing of one of its founders

### Jack Rosen

on May 9, 1956.

We extend our most heartfelt expressions of sympathy and condolence to the family and relatives in their bereavement.

We announce with mournful sorrow the demise of

### Alex Bernstein

a founder and member of the Honorary Governing Board of the Center of 410 West Penn Street, Long Beach, L. I., on May 11, 1956.

The Brooklyn Jewish Center extends its most heartfelt condolences to the bereaved family and relatives.

The Brooklyn Jewish Center regretfully announces the loss of

### Mrs. Jacob Halperin

of 910 Park Place on May 13, 1956.

Our most heartfelt sympathy and condolences are extended to the family and relatives in this time of sorrow.

### Memorial Service for the Late Morris Neinken

A memorial service for the late Mr. Morris Neinken will be held at the Brooklyn Hebrew Home and Hospital for the Aged at Howard and Dumont Avenues, Brooklyn, N. Y., on Tuesday evening, June 5th. Mr. Neinken was a founder and member of the Honorary Governing Board of the Center.

**YUGOSLAVIA** *(Continued from page 7)*  
of outright opposition to man's natural instinct as a spiritual being. Any policy of this kind would nurture a sense of defiance and cause the eventual defeat of government hopes for the demise of religion within the state.

Can Judaism renew its heritage in a soil where atheistic views atrophy the very lifeline of religious survival? In the one Communist country which has maintained contact with the Western world, the answer to this question is of prime concern.

It would seem that the odds are against it.



## CONTINUATIONS

### FREUD

the summer of 1938 Ambassador William Bullitt, a former patient of Freud, had succeeded in making President Roosevelt intervene in behalf of the Freuds. They were permitted to leave Nazi-occupied Austria, but only after Princess Marie Bonaparte, a loyal friend and disciple of the professor, had sacrificed a substantial sum of money as ransom. Nevertheless, the Nazi press sent after him a parting gibe, calling his school a "pornographic specialty." In 1933, his books had been burned in Germany together with those of Feuchtwanger, Arnold and Stefan Zweig, Remarque and other authors. Freud merely commented: "Well, at least I have been burned in good company."

In London Professor Freud continued to work, though he was suffering not only from cancer but from a painful heart malady. He lived quietly in a house near Regent's Park, concentrating on a monumental work on the Old Testament which he hoped to complete within five years. Only part of it, the book on Moses, could be finished, for he died on September 23, 1939. He was cremated at a private ceremony, without the services of a rabbi. A deep-felt funeral oration was spoken by his friend and admirer, the novelist and essayist Stefan Zweig. The ashes were preserved in a twenty-two-hundred-year-old Etruscan vase which he had rescued from his Viennese apartment. The inscription on the vase, mounted on a tall, slender marble column in the East Columbarium of Golders Green, London, simply states:

"Sigmund Freud 1856-1939."

All over the world excepting, of course, Nazi Germany, obituaries appeared in the leading papers, praising the great man's honesty and sincerity as a scientist, as well as his decency as a human being. Among those who wrote eulogies was also the faithful British disciple, Dr. Ernest Jones, who, above all, extolled Freud for his never-ending search for knowledge. He ended with a reference to the scientist's Jewishness:

"One cannot describe the man Freud without laying stress on the fact that

*from page 6*

he was a Jew. Though never orthodox nor in any way religious he held together with his people, was a Governor of the Hebrew University in Jerusalem, and took an interest in all that concerned the fate of Jewry."

### TOYNBEE *from page 4*

walking together around York, that day, my eye was caught by a medieval tower, standing on a green mound, which I had never noticed before, so we went up to it to see whether there was any information about its history. Indeed there was. In this tower, in the year 1290, it was recorded on a plaque, the Jews of York were herded together and burned alive. The young German gave me a silent look, and at that moment I could not feel that the passage of time had given me an alibi. The year 1290 felt like yesterday. After that atrocious ending to the medieval episode, all present-day citizens of this country, both non-Jews and Jews, ought to feel grateful to Cromwell for having given Anglo-Jewish relations a new start.

This second and far happier chapter in the story of Anglo-Jewish relations has now had a run of just 300 years up to date. What does the history of these three centuries show? We see the Jewish community in Great Britain progressively taking a fuller and fuller part in the national life without forfeiting any of their freedom to abide by their own Jewish religious principles, practices, and traditions. This could hardly have happened if there had not been a rather unusual degree of liberal-mindedness, good will and wisdom on the part of all concerned.

Among the events by which the tercentenary is to be celebrated during this year, one's eye is caught by the announcement that, on June 12, the Archbishop of Canterbury and Mrs. Fisher will be giving a garden party under the auspices of the Council of Christians and Jews. This is surely symbolic of a happy state of affairs. The Jewish citizens of the United Kingdom are welcomed as valued

members of the national family without being expected to pay the price of "assimilation," in the sense of an abandonment of their Jewish religious heritage. It is accepted that for British Jews, there need be no conflict of loyalties.

This ideal of reconciling two allegiances is significant for two reasons. It runs counter to the modern Western ideal of nationalism, and it is "the wave of the future," not only in Britain but throughout the world. Nationalism does aim at assimilation, because its objective is uniformity; what it wants is a homogeneous nation, inhabiting a compact national territory, and claiming the undivided loyalty of all its members.

But this old order is being broken up by the industrial revolution, with its large cosmopolitan cities whose populations are being recruited from all corners of the earth as a result of "the annihilation of distance" through mechanization. These mighty forces are transforming an old world of homogeneous nations into a new world of multi-national States, and it is evident that the way of life which Anglo-Jewry has been working out during these last three centuries is the only possible dispensation for mankind under the new order into which we are now moving so rapidly.

Nor is it an accident that the Jews should have been pioneers in working this new dispensation out. For the Jews come from "the Fertile Crescent" where civilization first arose, 3,000 years before it began to spread into Western Europe.

The experiences that the West has been having in the 20th century were encountered in "the Fertile Crescent" in the last millennium B.C. World wars, atrocities "the annihilation of distance," "the melting pot"—these phenomena were just as characteristic of the Assyrian age in "the Fertile Crescent" as they are of the Nazi age through which we modern Westerners have been living.

The Jew's recipe for preserving one's communal identity in a world of intermingled nationalities was the Jews' answer to the challenge of that, for us, distant time and place. But it is also the answer to the same challenge, that is now presenting itself, with a 3,000-year time-lag, in our Western world today.

## CONTINUATIONS

### MY FATHER

and recolored to reflect his own personal idiom and the idiom of his people. In his lexicon, brilliant meant more than intellectually bright. To him brilliant meant dear, rich in human as well as intellectual qualities. "He is a pearl of a man," he would say, "brilliant."

"Dr. Carmel flew to San Francisco to perform an operation," he would report as he sipped his tea. "Imagine that. With all the doctors they have on the West Coast, they had to send for Dr. Carmel from Eastern Parkway."

Or, "Mark my words. That Counselor Wiener is going to be a judge. A brilliant man. So big and important and he talks to me as though he were a nobody."

As my father's eyesight began to fail, one or another of the Jewish Center members invariably just happened to be walking his way after services. Invariably the conversation would be so absorbing that they talked on and on in front of our house. They didn't want him to know he was being escorted.

Then came what he called a perfect day, the birthday of Judy, his first grandchild. He presented her with the usual government bond, enjoyed a big dinner and the singing and "kidding around" that followed. Then there was the usual nightly session of casino with my mother, a strong, hot glass of tea at his side.

He made a point of telling her what a beautiful day it had been and how good he felt. Then he went to sleep, a deep, deep, sleep. Apparently he suffered no pain or discomfort. His face was serene and kind and beautiful as always.

In our shock we called only the immediate family. But word got around somehow. The large chapel auditorium was filled as though a real high-placed person had died. Even the street in front of the chapel was, as he would have said, "black with mourners." Everybody came to do him honor. The professional men he so admired broke important appointments, the grocery clerk, the milkman, the taxicab driver gave up a day's pay. There were friends and neighbors of each member of the family, and friends and neighbors of friends and neighbors. Friends and neighbors of today and of

from page 14

twenty and thirty years ago. They all came, not only to honor the dead and comfort his family, but to express their own personal loss at the death of someone they truly loved. And Rabbi Kreitman's service was more than a service. It was an expression of a personal loss.

All during the *shiva* week, there was a steady procession of people, some of whom we had not seen or heard from in years, some of whom we didn't know at all. They all came, and all had stories of my father's many kindnesses.

Following the Jewish tradition, these callers brought tokens of their sorrow and sympathy. There were mountains of cards indicating donations in his honor to one or another of the charities dear-

### DEAD SEA SCROLLS

located on a height overlooking the valley of Ein Gedi, was also uncovered.

One of the most interesting finds reported by the expedition was a "secret cave," over 90 feet deep, hidden to the eye and extremely difficult to approach. A cistern with a water capacity of 10 cubic meters inside the cave is fed by a pipe to a crevice hidden in a rock outside it.

Pottery, glass and remnants of food and clothing from the Hasmonean period until the Second Commonwealth indicate that the cave was inhabited for well over 200 years.

Shmarya Guttman, an Israel archaeologist, has discovered signs of ancient settlements. Hewn stones, round and square in shape, were found on the slopes of the lakeside north of S'dom. Mr. Guttman also found relics dating back approximately three thousand years. He described the find as "sensational" for archaeologists, and reported that he had passed the spot many times but until recently had not observed the ancient remains.

There have been a number of theories maintaining that settlements had once existed in the area, but until now no signs

est to him; prayerbooks in various synagogues inscribed with his name; a plaque on a hospital wall, an avalanche of certificates that trees had been planted in Israel in his memory. There are groves of trees growing in Israel, holding the soil together and helping to make the land more productive, helping a small democracy to flourish among hostile neighbors, which would not have been there had my father not lived and died.

And though he left no son, my father had his *kaddish* after all. One of his sons-in-law undertook this responsibility.

My father was an orthodox Jew, a first generation American, a simple, gentle man. But who is to say that he too, like the important men he so admired, did not leave his mark on those around him? Who is to say that he too was not a "brilliant" man?

from page 14

of these at S'dom, near the Dead Sea had been found.

The ancient historian, Josephus Flavius, had written that he had seen populated centers on the shores while he was sailing on the Dead Sea.

Mr. Guttman has participated in many archaeological excavations in the Dead Sea area, including those at Massada.

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## SYNAGOGUE PRACTICE *from page 15*

### Section 2

No congregation should solicit members of another congregation. Nor should a congregation solicit the members of the staff of another congregation to leave their positions in order to accept an engagement by the soliciting congregation. In seeking members for their staff, congregations shall consult the proper placement agencies of our Movement.

### Section 3

Where there is more than one Conservative congregation in a community, each should regard itself as complementing the work of the other. Wherever possible, joint advisory committees shall be appointed to minimize areas of competition and to extend and further areas of cooperation.

### Section 4

Congregations should associate themselves with other organizations in the community in which they are located for the purpose of furthering the best interests of the Jewish community and the community generally.

## ARTICLE VIII

### VIOLATIONS OF THE STANDARDS

It shall be the responsibility of the Committee on Congregational Standards

of the United Synagogue of America to investigate all charges of violations of these Standards presented to its attention in an appropriate manner. Where violations are found to exist, the committee may report them to the Executive Council of the United Synagogue with its recommendations for such action as the Executive Council shall deem proper.

## This Is U.J.A. Month

Members are reminded of the importance of the United Jewish Appeal and are asked to kindly redeem their pledges for the current campaign. All members who have not as yet made their pledges are advised that the Center office will gladly accept pledges and contributions for this worthy cause.

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# *Brooklyn Jewish Center Review*

JUNE  
1956



ISRAELI BEACH



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According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashanah issue. It will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying Rosh Hashanah Greetings to their friends are urged to reserve space early. Please call your ad into the Center office—HY 3-8800.

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# Brooklyn Jewish Center Review

Vol. XXXVII

JUNE, 1956 — TAMMUZ, 5716

No. 41

## AFTER SHARETT—WHAT?

**T**HE resignation of Moshe Sharett as Israeli Foreign Minister, whether voluntary or involuntary must be disturbing to all friends of Israel.

In these times of crisis in Israel, one of the chief sources of strength is, of course, national unity. Sharett has many partisans in the Knesseth and in the country who will be chagrined, and even outraged, by his separation from government after years of service as head of foreign policy. This dissension introduces, if it does not accentuate, an internal conflict detrimental to the country. The realities of the situation, however, must be faced; and the matter of paramount importance is to minimize the detriment.

Israel has a choice to make in at least three fields of policy. First, on the question of a preventative war: will her military efforts be restricted to self-protection, or will the field of reprisal be widened to just short of open war? It is to be hoped that warfare will be avoided, because, to state but one reason, waging war will lose for Israel that moral support of the Western world which may still compel a reversal of Western governmental policy.

Secondly, when, as is very likely, Israel will be pressed to make territorial concessions as the price of a peace treaty with the Arabs, the moderate influence of Sharett will become highly important. No one would suggest that the major demands of the Arabs for a return to the 1947 United Nations Partition Resolution boundaries should be met. The Arabs, who flouted the resolution by their next-day initiation of hostilities, do not come into court with clean hands on this issue. Moreover, Israel adds to its rights of the victor the ancient claims which

it has always had, by historical prescription, to the possession of the territory it won in battle. The question will be one of degree. And here, practical moderation may well be of more ultimate benefit to the country than completely righteous insistence on principle.

Lastly, Israel will be obliged eventually to deal with the problem of resettling some Arab refugees. Mere reiteration of the fact that these Arabs were voluntary exiles will not serve as an answer. Even among Israel's friends in the West there is a perfectly understandable human

sympathy for these pawns in the Arab game of power politics. Something must be done for all of them; and for some of them, that something will probably have to be resettlement in their former homes. Here again the question will be: how much and how many; and here again wise moderation will be necessary and salutary.

It must be our constant hope that to their other great resources of courage and vision the people of Israel will join the faculty of understanding and the strength of unity.

WILLIAM I. SIEGEL.

## RELIGIOUS INTIMATIONS OF A VACATION

**T**HROUGHOUT the summer months, and particularly during its weekends, the city is empty of its inhabitants, who, having fled its oppressive heat, are seeking refuge at the seashore or at a mountain resort. The usual schedule of activities of our centers, schools and organizations has been suspended for these months. The activities of the Synagogue, the most sensitive barometer of climatic changes, come to an almost complete standstill, leading the cynics to say that even that which is eternal must make way for the summer season. Religion, too, has taken a holiday.

Are then these summer months a total loss to religion? It is painful to contemplate that that which should ever be uppermost in our minds suffers from seasonal changes. But it must not be so. If we open our eyes and our hearts to the real we will find that our vacations can have for us a deeply religious meaning. We live in cities surrounded by masses of people, shut in by artificial walls.

Apartment houses, giant office buildings, subways, motor cars, typewriters and adding machines are the daily boundaries of our existence. Within these barriers our spirit is constricted, it can find no way to surge outwards and upwards and touch the Eternal Thou of the universe. Our day-by-day contacts are with things, —even the people in the city become in time things. Our souls touch only the cold and impersonal granite of the metropolis and shrink back. Could the immortal words of "The Lord is my shepherd" have come from a modern city dweller? Indeed not, not even in a synopated version.

We need the touch of nature to free our imprisoned spirits. In lonely contemplation of the sea, our hearts can seek out and meet the Maker of the Universe. We can feel there in full intensity those words spoken by God to Job: "Who enclosed the sea with doors, when it burst forth, issuing from the womb? . . . When

(Continued on page 23)

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# "JUST BETWEEN OURSELVES"

"בנינו לבד עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## AN INSPIRING EXAMPLE FROM DALLAS

I receive many Congregational Bulletins which Rabbis are kind enough to send me. I find them quite interesting because they provide an insight into the various congregational activities.

I was more than fascinated in reading a news item in a recent issue of the Bulletin published by Congregation Shearith Israel in far distant Dallas, Texas, which I take the liberty of reprinting. It follows:

"At a recent meeting at the home of Mr. and Mrs. Jake Feldman, additional increased pledges totaling \$180,000 were announced. The magnanimous response of all those who were present raises the total amount pledged to the new Shearith Israel to slightly over \$900,000.

"The enthusiastic spirit of the meeting was sparked by an additional \$50,000 increase by the Feldman Foundation (total \$100,000) by a \$25,000 increase by Mr. Ike Sablosky (total \$75,000), and by a \$25,000 increase from Mr. Sherman Kaplan (total \$40,000). In addition the following individuals were present at this meeting and each announced a very generous increased pledge (thirty-one names are mentioned here).

"Our reactivated campaign is now \$150,000 away from the total cost of our entire project. We urge each and every one of our members to make a pledge if they have not already done so, and to make an additional pledge if they have already pledged. To date \$336,000 in

cash payment have been received."

I had the privilege to visit the Dallas Jewish community and to preach before this congregation last year while on a cross-country tour under the auspices of the United Synagogue of America. The Jewish community is not a very large one, certainly not in comparison with the heavily concentrated Jewish groups in Manhattan, the Bronx or Brooklyn. This congregation meets in an old Synagogue building erected many years ago by the early Jewish pioneers of Dallas. But a religious revival has taken place among these Jews such as is now noted throughout the entire country. The younger generation of Dallas, in particular, has become more Jewishly conscious and has turned to the synagogue, which is under the leadership of Dr. Hillel Silverman, for Jewish teaching and inspiration. Rabbi Silverman is a fine scholarly and dynamic young graduate of the Seminary. The congregation is now in the process of erecting a magnificent Synagogue structure in a beautiful section of the city, to enable it to better carry out its wide program of religious and educational activities.

## ISRAELI BEACHES



FOR those who have not been in Israel it must be surprising to learn that it is a vacation land as well as a new state of great agricultural and industrial development. Israel's beaches—on the Mediterranean, the Red Sea, and the Sea of Galilee—are celebrated, and among them are resorts as modern as any on our Atlantic and Pacific shores. The view above, as well as the scene on the cover of this issue, are of beaches near Tel Aviv.

What surprised me, however, when I read this news item, was the munificent and ready response of the people to the appeal of the congregation. When I was there last year they showed me the site which they purchased, but expressed their concern regarding the large sum of money the project required. And yet, within one year, the sum of \$900,000 has been secured. And note, too, the exceptionally large contributions of some of these Jews, amounts almost unheard of in the annals of synagogue contributions. You might say that this is evidence of Texas wealth rather than Jewish liberality. I met some of these Jews and I can assure you that we have much more wealthy Jews right here in our own borough. No, I take it rather as evidence of their understanding and their appreciation of the importance of the Synagogue in Jewish life, particularly here in America. They make these sacrifices willingly and gladly, because they want to preserve our precious religious and cultural heritage for themselves and for the generations that will follow them.

I think that the Jews of the metropolitan areas can learn from our brethren

(Continued on page 23)



ON JULY 27, 1656, the Sephardic Synagogue of Amsterdam was filled with men, women and children. The scene was sombre. Outside the synagogue the dusk enveloped the streets. Within the synagogue the darkness was relieved by the glimmer of dripping tapers. On the elevated platform in the center stood the elders and *Habamim* (wise men) of the community with the *taletchim* (praying shawls) over their heads and shoulders and holding erect the Holy Scrolls of the opened Ark. All eyes were directed towards one who was bent over the desk on the platform. He was about to read a severe and severing sentence upon one named Baruch Spinoza. On the faces of the assembled were expressions of both sadness and scorn. The silence was broken when a low and halting voice commenced to relate the continuing reports of the heretical thinking of the person named, the numerous but futile attempts to bring the sinner to his right senses, and how finally it became necessary to excommunicate the culprit from the fold of Israel. And this was the formula by which the act was done:

"With the judgment of the angels and of the saints, we excommunicate, cut off, curse, and anathematize Baruch de Spinoza, with the consent of the elders and of all this holy congregation, in the presence of the holy books: by the 613 precepts which are written therein, with the anathema wherewith Joshua cursed Jericho, with the curse which Elisha laid upon the children, and with all the curses which are written in the law. Cursed be he in waking, cursed in going out and coming in . . ."

The dire imprecations proceeded to this climactic injunction: "And we warn you, that none may speak with him by word of mouth nor by writing, nor show any favor to him, nor be under one roof with him, nor come within four cubits of him, nor read any paper composed or written by him."

A shudder ran through the horrified audience. In some, the words aroused pity, in others resentment and anger.

The scene is now shifted from the darkened synagogue with its melting and weeping candles to the denounced heretic and villain. At the time when his kinsmen were proclaiming a most fearful decree, Spinoza, the victim of this dire pro-

## *A New Interpretation of a Tragic Incident on the 300th Anniversary of its Occurrence*

# THE EXCOMMUNICATION OF SPINOZA

By DR. BERNARD HELLER

nouncement, was serenely engaged in philosophic contemplation in a small attic room of a humble homestead on the Ouwerkerk road, a little way out of Amsterdam. This incorrigible scoundrel—who was he? A youth of but twenty-four years. His face possessed delicately-formed features, his pale complexion indicated frailty. His hair was black and curly, the expression in his eyes gentle.

Recently the erudite Prime Minister of Israel, David ben Gurion, proposed that Jewry today officially go on record as rescinding the excommunication which the heads of the Jewish community of Amsterdam had pronounced against Baruch Spinoza. At this 300th anniversary of the incident, voices will be echoing the sentiments of Mr. Ben Gurion.

The proposed gesture, I believe, will prove stultifying to the participants of the contemplated ceremony. It will attest to their failure to comprehend the real fears and the true motives which impelled the Jews of Amsterdam to take what seemed to them an ineluctable step.

When we try to discover what the specific charges were that caused Spinoza's expulsion, we find ourselves balked and confused. Theological differences were not the chief causes for the excommunication. We know well from Spinoza's later writings what his doctrines were. But these were the products of his later years. The story is told that a fellow student informed the elders that Spinoza confided to him the view that God possessed extension, that the angels were phantoms and the soul was identified in the Bible with life. On these accusations he is reputed to have been excommunicated. It is hard to believe that such charges formed the main basis of the ban. The Jews of Amsterdam, particularly the elders, were versed in Jewish lore. They must have known that similar views were entertained by other Jews whose works and ideas enjoyed high standing in Jewish thought.

For centuries, and in their very day, Cabbalists voiced a belief in the cor-

poreality of God. They speculated on the dimensions of His Body and of His several members (*Shiur Komah*). It is true that Maimonides was severe in his strictures against the ascription of material attributes to the godhead. He made the belief in the incorporeality of God a dogma—the denial of which deprived one of a share in the world to come. We must, however, remember that no less eminent persons than Rabbis Abraham ben David of Posquieres and Moses Taku, took issue with him. And against neither was the threat of a ban even mentioned.

As for the second charge, that he deemed angels to be phantoms—one could find precedent for such views in esteemed Jewish books. The Psalmist (CIV, 4) spoke of God whose angels are winds and whose servants are flames of fire. Angels have been allegorized in many a Midrash and by many Hellenistic Jews. It is difficult to find a bolder and clearer denial of the literal reality of angels than that of Maimonides. "Natural forces and angels," he writes, "are identical. When the Rabbis say, 'When man sleeps, his soul speaks to the angel, and the angel to the cherub,' man's imaginative faculty is called angel, and his intellectual faculty is called cherub. The form in which angels appear characterizes the mental vision of the seer."

That the soul or spirit of man in the early portions of the Bible was identified with the life blood is a fact which they could not deny, much as they may have been averse to the view.

The heresies attributed to Spinoza are, it appears, theological alibis and not the real grounds for his excommunication. There were social and psychologic factors, rather than deviations in theological belief which mainly impelled Amsterdam Jewry to do what they did. This I shall now try to show.

## II

After the defeat of the Visigoths by the Moors, the Jews lived happily and peacefully in Spain. Under the rule of the sons of Ishmael, the road to life, liberty and the pursuit of chosen vocations were open to them. Jews were engaged in commerce, they counselled kings (Chasdai Iban Shaprut, Iban Nagdela of Cordova), they healed princes (Maimonides), wrote poetry and philosophy. That period was the golden age of Jewish literature. Its products represented the fruitage of Jewish cultural achievements.

The Crusaders were, however, slowly but persistently attacking the disunited Arabs until in the twelfth century, Moslem Spain became almost entirely Christian. A tale of woe began for the Jews which ended with their expulsion from Spain in the year 1492, and five years later from Portugal. More than two hundred thousand Jews had to leave their homes. Their property and possessions in most instances were confiscated. They took up the wanderer's staff. Some went to Palestine, some to South America, and some landed in Amsterdam, Holland.

•

Great numbers, however, were not prepared to make that great sacrifice. Instead, they submitted to the baptismal font, attended mass, observed the sacraments. But in their heart of hearts they remained Jews. These new Christians were called Maranos. They would secretly assemble on the New Year and Day of Atonement and worship at the peril of death. They would teach their children in secret chambers that they still were Jews in faith. These facts became known and the Inquisition proceeded to ferret out its victims. The pyres of the auto da fe were fed with these martyrs.

News began to reach the peninsula that in Holland the exiles had found a haven of refuge where they could live as Jews. The news brought hope to the Maranos. They risked their lives in attempting to emigrate to the flourishing Amsterdam community, the New Jerusalem.

The new community grew. It built a synagogue, acquired the services of rabbis, established a school for the children. It would be understandable, if not excusable, if the pent-up devotion of these refugees, now given an outlet, exceeded the bounds of moderation. One could explain their inclination to be as solicitous over correct

beliefs as over right behavior. The pre-eminence which they were prone to give to dogma over deeds was more in consonance with Christian rather than with Jewish tradition. (The latter stressed conformity to ethical and social norms more than it did theological creeds.) They were too much under the influence of the Church—and some even became communicants of the Church—not to have become imbued with her spirit. We now find Jews even imitating the ways of the dreaded and detested Inquisition. The Pilgrims too demeaned in a like manner. They too traversed an ocean to obtain religious freedom. When they attained it they proceeded to deny the privileges to those who deviated from their creed. Both the Jews of Amsterdam and the Pilgrims manifested human frailty. The Jews who constituted Amsterdam Jewry paid too high a price for their rights to profess and practice their Judaism to remain phlegmatic with regard to its security and integrity. Every ship brought new reports of martyrdom of kinsmen and converts in Spain and Portugal. Is it any wonder that the sparks of their religious idealism were fanned into torches of fanaticism?

Martyrdom had unstrung the nerves of Spanish Jewry. Their souls were bruised by the Inquisition, and its poison infected their way of thinking. They became obsessed with a morbid fear of free thought. They had walked through a furnace of

fire and they became charred with excessive zeal. (It is less likely for such a display of fanaticism to have been manifested by French and Polish rabbis. Never did the skeptic Maimon nor the atheistically-inclined Maskilim experience such a fate.) Their religious affirmations and expressions were put into a Catholic mould. Judaism became a creed, *mitzvot's* sacraments, and their rabbi a member of a holy order. The very form and style of their excommunications was a *la inquisition*!

*The public ostracism however was prompted more by the fear of non-Jewish public opinion than by the community's intolerance of heresy. The Reform Church of the Netherlands had broken away from Rome.* The Dutch were also passionately devoted to and concerned over the security of their newly-won rights. Any derogation of the established belief or creed was bitterly resented and looked upon as a step in the direction of atheism.

The Jews of Amsterdam were on sufferance in Holland. Their religious freedom was not secure and legally assured. Their gatherings in the synagogue were looked upon with suspicion, not only because of their religious divergence, but also because many feared they might be stealthy agents of the Roman Church, perhaps even fifth columnists secretly plotting the overthrow of the Netherland Church.

## AN ENCOURAGING REPORT

**A**NTI-JEWISH discrimination in medical schools is on the decline in New York State. A report, prepared by the Anti-Defamation League of B'nai B'rith reveals an amazing four-fold increase in Jewish medical students. It gives the results of a religious census taken last year among graduate students enrolled in nine public and private medical schools in New York State. The results show that almost 50 percent of the students in the 1956, 1957 and 1958 graduating classes are of the Jewish faith.

Comparing this data with the last census—conducted in 1940—the difference is an increase between 300-400 percent in Jewish enrollees. It must be taken into consideration, however, that the 1955 census shows that a very high proportion of the future Jewish doctors are enrolled in the New York University and in the State University in New York City.

These two institutions have never discriminated against Jewish applicants.

However, the census also shows a significant rise of Jewish medical students in the other seven schools, some of which did discriminate against Jewish applicants in previous years. The abrupt shift is obviously due to the fact that some New York medical schools were on notice that they would be investigated as to whether they maintained "Jewish quotas." Also it might be due in part to the fact that since 1950 the number of non-Jewish applicants for medical schools in the United States has been dropping. Actually one-eighth of all the medical schools in the United States are situated in New York State. The question of whether Jews are winning the fight against medical school quotas in other states must still be established.

—BORIS SMOLAR.



(This may appear far-fetched, but do we not react similarly when Russian birth is deemed a warrant for suspicion that one may be a Communist or a fellow-traveler?)

In fact, liberty of worship of the Jewish community became an issue during the contest between the Remonstrants and the Contra Remonstrants. The States General even appointed a committee in 1615 to regulate their freedom. A city ordinance was passed prohibiting Jews from speaking or publishing anything that would detract from the prestige of the Christian religion.

Thus the Jews of Amsterdam became alarmed when young Spinoza freely expressed his radical views on religion. They realized these opinions were antagonistic to the basic avowals of Christianity as well as being in disagreement with what Judaism affirmed or what was supposed to affirm. The heads of the synagogue feared that the young man's tactless statements of his ideas would provoke the anger of Dutch theologians and churchmen who wielded power and influence with the masses and the government. They felt that their insecure position was being made even more precarious by the free thought and the reckless talking of this unrestrained young man. They considered it imperative and urgent either to silence Spinoza or to disassociate themselves from him. They were not successful in the former effort, so they resorted to the latter course.

The excommunication of Spinoza, as that of Uriel da Acosta, was a public disavowal of the community's responsibility for the utterances of Spinoza. "It has already been remarked," wrote Sir Frederick Pollock, "that the persecuted of Spain and Portugal had brought a leaven of persecuting zeal to their new asylum. But in this case reasons of secular policy were potent counsellors to the same effect. The Jewish community was a kind of state within a state, a society foreign in religion, language and manners to its hosts. To expose themselves to the charge of fostering novelties in speculation might well have been a serious danger to them. As prudent governors of their household, it behooved the chief men to suffer no more scandals within it like that of Da Costa. And Spinoza's particular novelties might be thought eminently fitted to bring them into trouble. He busied him-

self with Descartes, and the Synod of Dort (not the first and famous, but a second one), had just condemned Cartesianism. The best way would be to make things quiet while it was yet time; the next best, if the erratic member could not be brought to take the fitting measure of heed, at least in his public ways, was to cut him off at once, and disclaim all responsibility for him."

Similar fears and similar precautions were taken not only by a tolerated foreign religious group, but even by a school of native thinkers, the Cartesians, with whose master Spinoza was still being linked. Spinoza writing to his friend, Oldenberg, declared, "While I was busy with this, the report was spread everywhere that a certain book of mine was in the press, wherein I endeavored to show that there was no God; and this report found credence with many. Whereupon certain theologians (themselves perhaps the author of it) took occasion to complain of me to the prince and the magistrates; moreover the stupid Cartesians, being supposed to side with me and desiring to free themselves from that suspicion, were diligent without ceasing in their execration of my doctrines and writings, and are as diligent still. Having knowledge of these matters from trustworthy persons, who likewise told me that the theologians were laying plots against me on all sides, I determined to put off the publication until I would see the issue of the affair, and then to signify my designs to you. But the business inclines, as it seems, to the worse from day to day, and I know not yet what I shall do."

The storms of opposition and indignation which his *Tractatus Theologico-Politicus* aroused justified the presentiments of Amsterdam Jewry, and it is to be remembered that the thesis of the *Tractatus Theologico-Politicus* was only to prove that "the liberty of philosophizing (that is making use of natural reason) may be allowed without any prejudice to piety or to the peace of any commonwealth." Even five years before the publication of this book Spinoza had already been branded as "an atheist, a mocker against all religion and dangerous instrument in this republic." When it was printed (outside the country) it could only be smuggled into Holland under a misleading title. It passed off as a book

on chemistry and history. What fate would have awaited the Jewry of Amsterdam had they not disassociated themselves from Spinoza's radical beliefs by the excommunication, and had the *Ethics* appeared, which in comparison with the *Tractatus* is replete with heretical views.

The offer of 1,000 florins to Spinoza by the Jewish elders to keep him quiet was prompted by the above apprehensions. They should be credited with sufficient wisdom to realize that one can not be bribed to profess or deny sincere convictions.

That the phobia against the negations of and deviation from popular religious beliefs was not a plague spot confined to the borders of a few states is attested to by the following items.

In the Laws of Charities of the Spanish and Portugese Congregations of London, dated 1663, we have the following resolution, "No Jew may hold dispute or hold argument with *goim* nor urge them to follow our holy Law, nor may offensive words be spoken to them against their profession, because to do otherwise is to disturb the liberty which we enjoy and to make us disliked, since we are not bound to do so; wherefore it is enjoined with all earnestness: and if any should do the contrary, action should be taken against him as may seem good (Askama 31)."

On September 28, 1776, Pennsylvania adopted a state constitution. It was one of the most liberal of colonial documents. It dispensed with disabilities against Catholics. It did however stipulate that members of the general assembly of Pennsylvania should subscribe to the declaration reading "I do acknowledge the Scriptures of the Old and New Testament to be given by divine inspiration." This declaration precluded non-believers and Jews from holding office in the state legislature. When agitation for the removal of the disabling clause appeared it was countered with the argument that a tampering with the stipulation would open the door to the subjection of Christians to "Jews, Turks, Spinozist, Deists, perverted naturalists."

The concluding, though not conclusive evidence that may be presented in support of the contention that deviation from the then-current theological belief was not the primary cause of the ban against Spinoza, is the inference that can

(Continued on page 23)

*The following is a condensation of a privately issued booklet on the life of a rabbi who pioneered in Jewish communal life in Brooklyn. For 41 years Moshe Chaim Rabinowitz was Rabbi of a Brownsville synagogue, assuming his service there soon after arriving in this country as an immigrant, and when Brownsville was still partly truck farming land.*

*Mrs. Minkin is the wife of Rabbi Jacob S. Minkin, a distinguished writer and admired contributor to the "Review" for many years. Dr. Minkin's notable work, "The Romance of Hassidism," a fascinating record that has received wide praise, has just been republished.*

**M**Y FATHER was offered the position of Rabbi of his native East European town to succeed his father who had held the office for many years. This father refused. He did not consider himself a worthy successor of his father, whom he had revered for his scholarship and saintliness. The community leaders tried to persuade him that he did possess all the necessary qualifications, but he would not be convinced. He decided to leave his home and establish himself in the New World about which myths and legends were rapidly spreading. Some of his friends advised against uprooting himself; but though not of a particularly adventurous spirit, he was eager to test the possibilities of this venture.

Father landed in Ellis Island and came to New York City, already a large center of Jews. To my father Judaism seemed at a low ebb. It lacked the spirit he knew in Europe. He was disillusioned and disappointed, although he realized that the immigrants were faced with an intense struggle for existence during the period of adjustment in their new environment. Many, fleeing from persecution and oppression, were determined to start a new life by discarding the burdensome past, including the ties to Judaism. Busy, absorbed and preoccupied with the task of learning new ways, some found neither time nor inclination for the old ways.

Most East European Jews took to the needle trade, although it was not a lucrative occupation. The pay was small, the hours long; it was in the days of the sweatshops. But it seemed the best op-

portunity for the penniless immigrants.

Father tried to make a suitable adjustment. He met Rabbis and learned that they too faced a struggle. The heads of congregations were not always qualified Jewish leaders.

After some time, Rabbi Jacob Joseph, the only duly recognized and nationally acknowledged Chief Rabbi in the United States, invited father to become his *Dayan* (associate). Rabbi Jacob Joseph recognized that this position offered no future for his young friend who was eager to have his family join him. Then one day a committee sought his advice in procuring a rabbi for their congregation, Chevrah Eitz Chayim. He recommended the newcomer, explaining that in his opinion this Rabbi Rabinowitz would be the most suitable candidate for their position.

Father preferred to continue as *Dayan* rather than risk further disillusionment through closer connection with a congregation. But Rabbi Jacob Joseph prevailed upon him to accept the invitation to visit the congregation and acquaint himself with the situation.

Father went for a Sabbath week-end and was warmly received by the leaders of the congregation. He found that their group consisted of pious, conscientious Jews, most of them recent immigrants.

The congregation was in an undeveloped section of the city known as Brownsville. The streets were unpaved; there were few sidewalks; much of the area was farmland. Fruits and vegetables were grown in the neighborhood. A number of dairy farms reached the fringe of the populated area. Cattle could be seen grazing, to the delight of young children. Even goats were no strangers to the section. Rain left muddy streets for days. The green grass, trees and shrubbery everywhere lent a rural quality to this neighborhood.

Though sparsely populated, a variety of types settled there. Orthodox Jews were in the majority, but there were also socialists and anarchists, who represented the other extreme. The latter were the "opposition party." They combated every Jewish enterprise. They were the "spite

## *A Daughter's Affectionate Story of a Pioneer Spiritual Leader*

# MY FATHER

By FANNY R. MINKIN

Jews." On Yom Kippur they ran a dance—in those days called a ball—to annoy the pious Jews. While the latter fasted, the others feasted; while the devout prayed the day long in the synagogue, the others made merry and mocked. Yet together they were building a community. Already there were a number of synagogues, with one composed of more Americanized Jews. Another was a Hassidic congregation. Still another included a number of scholarly members so that, for a time, these considered themselves self-sufficient and in no need of a rabbi. Eitz Shayim Machzikei Harav was composed principally of simple but sincere Jews who made religious conformity an essential requisite for membership in their congregation, and the services of a rabbi a constitutional provision, as their name indicated. As yet there were no communal organizations other than the synagogues to cope with the needs of the people. There were few wealthy Jews. Most were men of meagre financial means, whether they belonged to one group or another. But the spirit was there. They were all concerned with the development of their community.

On Saturday, father was invited to preach. He did, but explained he was not to be considered a candidate. He said that, in his opinion, they required an eloquent orator, which he did not consider himself to be. He tried to convince the congregation that he was not the man for them. His interest was study, learning; they needed primarily an aggressive, ambitious leader and organizer to help build up their synagogue. The men would not consider his arguments. They hastily summoned a meeting and unanimously elected him. Father yielded, and held the position for forty-one years, until he passed away.

As soon as father was established, he sent for his family. Our reunion was a red-letter-day for all of us. At long last the hope and dream of our young lives came to pass.



Father had missed a secular education and he wanted it for his children. He was delighted when we were enrolled in the public schools, a privilege then denied Jews in Russia and Poland. He was disappointed that there was no adequate Hebrew school for his son, who had acquired considerable training in Talmud before he came to this country. Some of father's friends feared that children exposed to secular education would drift away from Judaism. Father disagreed with them. He believed in the efficacy of all education. In his opinion, knowledge leads to fuller understanding and better appreciation of true values. He maintained that learning could never prove harmful to Judaism. He recognized that the blending of Jewish and American culture would produce a superior type of Jew.

Chevrah Eitz Chayim was made well-known by their rabbi. The congregation could not pay him much of a salary, but in respect, reverence, and admiration they compensated him amply. He was looked upon as leader, teacher, guide and adviser in everything that constitutes a full Jewish life.

Father required little for himself but insisted that the needy be helped. A fund was established so that no one who asked for help would be turned away empty-handed. Eitz Chayim Synagogue became a mecca for itinerant as well as the local needy. He never asked his people for funds without being the first to contribute to the cause he appealed for. He firmly adhered to the credo that one must share with those who had less.

It seemed that from early morning to late at night father was absorbed in his books.

Yet it cannot be said that father was a cloistered scholar. There were constant interruptions from men and women seeking his advice.

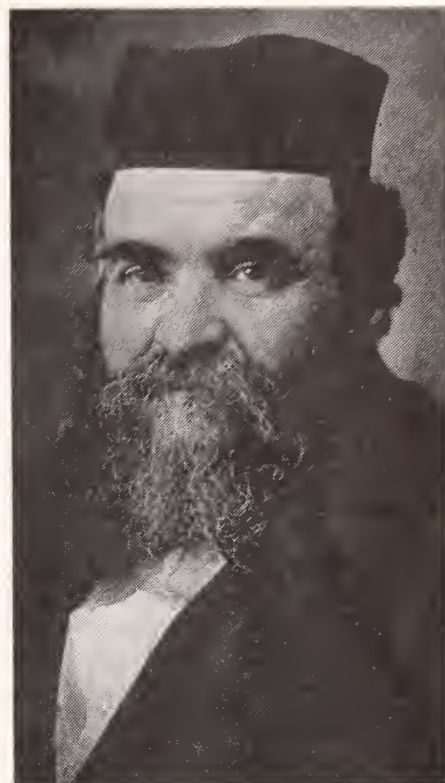
On Thursday and Friday mornings Jewish housewives prepared for the Sabbath by providing themselves with poultry. Often they found imperfections which required the rabbi's examination to determine whether they were fit for consumption (kosher or tref). Some defects or imperfections are more serious than others. These called for more intensive examination. Father would question the owner about the family's financial stand-

ing. He would ponder and consult authorities for precedents as though he did not know the law.

When I expressed surprise that father did not treat such problems as routine, he reproached me for my impatience. He reminded me that most of these people, if not permitted to use their fowl, could not afford another. It was therefore necessary to explore every source to find justification for pronouncing it kosher.

Father loved people, and they sensed it. They believed that where there is Torah there is Chochmah (wisdom). One morning, I remember, a woman came asking for the rabbi. He was still in *shul* attending services. It seemed evident she was in a psychopathic state. From time to time we heard shrieks that were frightening. Sometimes she crowed like a hen or emitted weird sounds. We, in the house, were startled but could do nothing for the poor sufferer. When father returned she unburdened herself of her woes—imaginary fears and actual distress. Father was not a Hassidic rabbi nor did he indulge in healing. He was not even a student of psychology. The poor woman was suspicious of everyone, especially of her children. She dreaded doctors, mistrusted friends and family, and appealed to the rabbi to save her. He talked to her patiently and kindly. Somehow he gained her confidence. He soothed and comforted her, and urged her to see a doctor. To further induce her to follow his advice he gave her money for the doctor's fee. She returned home in a quieter mood. That evening, members of her family came to thank the rabbi.

Father's office was often akin to a domestic court room. It sometimes happened that a man would come asking the rabbi to give him a *get* (a Jewish Bill of Divorcement). His wife and children were in the old country. He had been in the United States for a number of years and did not believe that a happy, satisfactory reunion would be possible. At that time the civil courts recognized a *get* issued by a duly ordained rabbi, and according to the Jewish Law, it is a man's prerogative to divorce his wife if he can convince the rabbi that reconciliation is impossible. The rabbi would argue and appeal to the petitioner's conscience not to abandon his family. Sometimes this helped; and sometimes the rabbi would have to summon the man's relatives or



Rabbi Moshe Chaim Rabinowitz

close friends to solicit their assistance in prevailing upon the husband to bring his wife and family over and start anew. If all efforts to influence the man failed, the rabbi would be forced to take drastic action, and occasionally subterfuge was employed to save family unity. At father's advice, relatives and friends would cooperate and pay the passage for the wife and children, prepare a home and confront the husband with a *fait accompli*. Frequently this proved successful in reuniting the broken family.

Immigration from Eastern Europe was increasing steadily. No great obstacles were put in the way of those who wished to settle in this country. All that was necessary was for someone to come to the port of entry, identify the newcomers and welcome them to their new homeland. Very often my parents were summoned to meet people who, upon landing at Ellis Island would telegraph to ask for their aid. They never failed to respond to such an SOS. Frequently they did not even know the applicants personally, but they would invariably take them to our home where they were offered hospitality despite the hardship this caused us. On holidays and Sabbaths, relatives and

friends, strangers in this land and living alone, were invited to our modest home.

On occasion, my parents were honored and privileged hosts of outstanding personalities. When Rabbi Jacob David of Slutsk, an eminent rabbi and an illustrious scholar who knew father in Europe, came to this country to enlist interest in his monumental commentary on the Palestinian Talmud, he was a guest at our home during his visit in New York. Mother was especially happy to show her appreciation of this scholar who recognized the potentialities and accomplishments of her husband while yet a young man. She remembered her father's pride and joy when he returned from a visit to the great Rabbi Jacob David, where he was introduced to Rabbi Jacob David's guests as the fortunate father-in-law of a most accomplished young scholar.

Father was a product of the old school and followed its traditions and ways, but he was not fanatical. He would prefer to depart from certain customs rather than give offense. If, for example, a woman ignorant of the prohibition, extended her hand in greeting, father took it rather than embarrass her. He did not condone pretense or falsehood. If a rabbi was a poor scholar he did not condemn him unless he pretended knowledge he did not possess and was proud and haughty in his ignorance.

From a little village, Brownsville became a vigorous, prosperous town. The farms kept moving farther and farther from city limits until they disappeared. The population rapidly increased and all indication of a rural appearance gradually vanished. As the community grew, its needs increased. Father was primarily interested in offering adequate educational facilities for the young. To build the first Talmud Torah in Brownsville he spared no effort to help raise the funds.

More and more strangers came to this section in quest of financial assistance. For a time they were offered private hospitality by those who considered giving shelter to strangers, a *mitzvah*. As their numbers increased, it became impossible to adequately house them privately. Father persisted in his appeal for the establishment of an *Hachnosas Orchim* (a home for needy strangers). His persistence prevailed and a home was established. Every itinerant found shelter and

food for a couple of days and was provided with fare to go on his way. Father was happy that this need, too, was being properly met under his guidance. He was also partial to the struggling small business man who lacked capital. A Free Loan Association was founded where one could borrow small amounts without interest. It proved the solution to many an emergency, and helped place beginners on the road to success. As Brownsville prospered, its institutions prospered too.

Relatives and friends in Europe usually required at least occasional assistance from the more fortunate Americans. After World War I, father communicated with rabbis in Russia and Poland in an effort to locate his own and mother's surviving relatives and to help rehabilitate them. In response, requests came for money to repair a home, to marry off a daughter, to reopen a ruined business. All requests were duly honored. In one instance, father's allocation for one individual appeared disproportionate. He explained that this particular person had been very wealthy and accustomed to luxuries which his reduced circumstances had deprived him of. His standard of living was so much higher than the average person's that what were luxuries to others were necessities to him, and he therefore required more.

Father took an active part in all overseas relief. He did much to help raise funds for *Ezras Torah* (aid for rabbis). An ardent Zionist, he enthusiastically participated in every project for what is now the State of Israel.

He was in close contact with the foremost rabbis of Europe and Palestine, and a constant correspondence went on between them. Intricate problems dealing with important issues of the law were discussed by them. It often required a thesis to explain and argue his viewpoint in accordance with his research and findings. Had he retained copies of such correspondence they would have undoubtedly proved valuable source-material for students of the Torah. American and Canadian rabbis, when they were in New York, invariably called on him for consultation and discussion. It was interesting to note the respect the visitors showed their host. Father would become restless at times, and would rise and walk around the room even when in the midst of a discussion. His companions, young and old, would rise and remain standing.

When he realized that it was out of respect for him that they stood up, he would quickly resume his seat. When leaving, many guests would not turn their backs on their respected colleague, but would walk backwards towards the door. When meetings of scholars took place in our house the heated discussions were apt to last far into the night to the annoyance of our neighbors, who were disturbed by the loud and excited arguments. One might have imagined them quarreling over personal gains or losses. To these scholars, however, consideration of some Talmudic proposition was at least as important.

Above all things, father was a human being; he was devoted to his people no less than to his faith. He was dedicated to Judaism, but he was equally concerned about Jews. His interest extended to all Jews — to *Klal Yisroel*, and he shared their trials and tribulations.

We, his immediate family, had no cause to feel jealous of his universal interests. His heart was big enough and his interests deep and wide enough to include all. We could not complain of lack of paternal devotion. He loved all of us. Never to my recollection, did he use his paternal prerogative to force his opinion or judgment upon us.

The true test of father's adaptability and tolerance was proven when his youngest daughter married a conservative rabbi, a graduate of what was then known as Schechter's Seminary. Most orthodox Jews at that time frowned upon Conservative Judaism. The fanatics denounced it as utterly un-Jewish. They refused to acknowledge the graduates of the Jewish Theological Seminary as full-fledged rabbis. They deprecated the institution and criticized the graduates. If they could, they would have excommunicated all who professed and followed the philosophy of Conservative Judaism.

Father disagreed with this attitude. He recognized that Conservative Judaism was conserving and not destroying Jewish values. He agreed that there was need of recapturing the imagination, interest and loyalty of the youth who were all but lost to their faith. The changed times, conditions and standards had to be met somehow. The rabbis of the old school, even the truly scholarly type, lacked the approach to the new genera-

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## *A Scientific Witness Describes the Devotion to Medical Progress in Israel*

# RESEARCH FOR HEALTH

By DR. BENJAMIN KOVEN

THE world would receive great benefits if Israel were assured a peaceful existence for the next ten years.

The writer has done extensive traveling and has visited many hospitals and clinics in this country and abroad, but nowhere has he encountered a greater enthusiasm for medical research than that found in the various medical institutions of this small and only recently organized state.

The Israeli doctor has produced a very large flow of publications both in his native Hebrew language and in foreign medical journals. This has attracted international attention, as evidenced by grants obtained from The World Health Organization, The Ford Foundation, The Rockefeller Foundation, The Damon Runyon Cancer Funds, The Haematological Foundation of Chicago and the Humanitarian Trust in Great Britain. Space does not allow to name all the individuals and organizations that have provided funds for that purpose but mention must be made to include the great help received from the Unitarian Service Committee.

One of the greatest examples of thirst for research is told in the story of the Jewish physicians of the Warsaw Ghetto, who carried out studies of the diseases brought on by famine. The work was done by these starving doctors using their starving patients and all of them fully conscious of the fact that they had no chances of remaining alive.

In analyzing this love of research, we find two outstanding factors. The first can be traced to the development of the lives of those who made up the greater part of the population of Palestine until the creation of the State. Most of these colonists came from Central Europe and were brought up in strictly Orthodox Jewish homes. Their formal education began with the *chedar* and its high school counterpart, Yeshiva. The students spent most of their time in the study of the Old Testament, and in receiving this Biblical instruction they learned to take nothing for granted. The Jewish religion, rooted in faith, teaches not to accept blind facts. It trains the mind to delve into the why and wherefore of things.

As early as 100 B.C.E. the famous Rabbi, Hillel, sought to find the explanation of the laws and customs of the

Jewish religion. Thus began the Talmud. For seven centuries thereafter famous Rabbis entered their commentaries upon the various meanings of each printed word and sentence in the Old Testament. One of its greatest students was Moses Maimonides, a physician, who lived in the twelfth century. He contributed much to medical science and research, and as a reward he was appointed physician to the Khedive of Egypt.

In his travels, this writer has met many of these talmudic students who became doctors. They served as internes in institutions. Many of them were connected with the staffs in the capacity of residents or assistants.

It is interesting to note that the tenure of their hospital stay was limitless. It was not unusual to find them occupying these positions for periods lasting ten, twenty years, and even longer. Not only were they hungry for knowledge but in fact suffered hunger in obtaining it. They sacrificed themselves to accomplish an *arbeit*. It was their desire to produce and contribute to medical science some work that would be outstanding, and through that receive advancements in their status. Thus could they meet the numerous existing obstacles and win the approbation of the leaders of medicine and society at large.

The second factor in the zeal for research was the necessity of eradication of

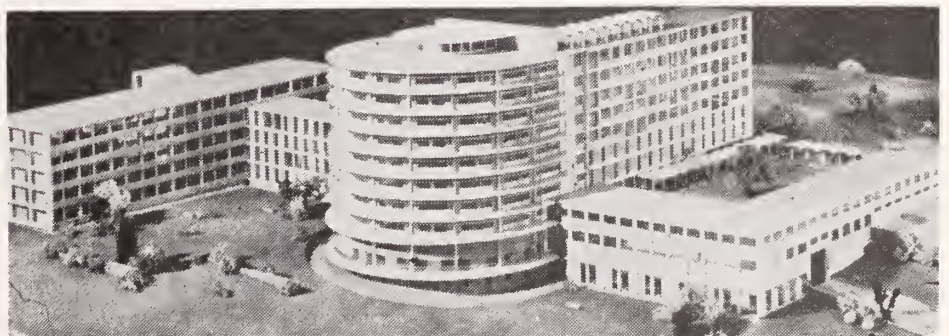
those diseases which the early colonists found in Palestine at the beginning of the century.

The country was infested by malaria, trachoma and tuberculosis. Malnutrition was prevalent, as were diseases which are usually found in subtropical climates, such as relapsing fever, amoebiasis, leishmania, various forms of trichinae and echinococcus and other conditions produced by parasitic worms. Although much work had been done in other lands on these diseases, local research was still necessary.

In 1912, the late Nathan Strauss made the first step by contributing funds for the establishment of the Jewish Health Bureau, with departments in Bacteriology, Malaria, Trachoma and Rabies.

During and after the first World War, when colonization rapidly increased, the Hadassah Women Zionist Organization, later known as the Hadassah Medical Organization, inaugurated its work in 1914 with an anti-trachoma campaign and began to lay the foundations for its numerous and varied medical activities.

In 1922, the late Dr. Nathan Ratnoff organized the American Jewish Physicians Committee. In collaboration with Hadassah, program for modern medical education with special facilities for post graduate studies was begun. Subsequently it



*Model of the Hadassah-Hebrew University Medical Center to be erected in Jerusalem, consisting of a medical school, hospital and nursing school.*



was proposed, with the joint cooperation of the Hebrew University, to establish a Medical Center with a Hospital, a Medical Research Institute and a Nursing School. The Hadassah University Medical Center was formally opened on May 9, 1939. One of its most important integral units was the Hebrew University Medical School for Post Graduate Teaching and Research. The Post Graduate Medical School consisted of departments in Parasitology, Bacteriology and Hygiene, Physiology, Pathological Physiology, Hormone Research, Cancer Research, Pathological Anatomy and Experimental Pathology. In the hospital, we find departments in Internal Medicine, Surgery, Pediatrics, Gynecology and Obstetrics, Ophthalmology, Neurology, Dermatology and X-ray. Later departments in Physical Medicine and Orthopedic Surgery were added.

Research work in microbiology, parasitology and biochemistry was given priority as essential to Palestine. At first it was centered largely on specific problems endemic to the country. Subsequently it was extended into all problems of every field of medicine. Members of the staff of the Hadassah University Hospital are free to divide their time and facilities between instruction and research. Special laboratories were added to the hospital for clinical, cardio-vascular and surgical research.

Special research was done to investigate the causes of death in Israel. One out of every four deaths was caused by heart disease. It was revealed that the Europeans of the population were the greater sufferers. Hardly any cases were found among the Oriental immigrants. The same fact held true in regard to other vascular disturbances. It was found that this was due to the life in general of these two classes of people. Tensions, ostracism, competitive spirit and nutritional factors influenced the cardiac prevalence among the Europeans.

The Orientals who have constituted a great part of the recent arrivals brought many new diseases. Many of them presented deformities and disabilities that showed lack of proper medical care in their country of origin. One of the greatest problems confronting the Israeli physicians was the high infant mortality rate of these Orientals. In the older set-

*A summer camp in Israel for the rehabilitation of polio sufferers.*



tlements or Kibbutzim, the average mortality rate was 16.5 per thousand while in the new immigrant settlements outside of the cities the rate was 82 per thousand. The most deadly disease among these infants was toxic diarrhea. These figures have been greatly reduced by educating the parents and increasing the facilities of the health and welfare stations.

Only the briefest mention can be made here of the special research work done in hormone therapy, isotopes, tuberculosis, nervous and mental diseases. One can readily understand the great number of psychogenic problems prevalent among those who recently reached Israel's shores. Most of them were refugees from their lands of birth or adoption. They left because they were not wanted. A recent epidemic of poliomyelitis (1949-1952) produced the opportunities for study of that disease.

The results of these and other investigations have been the topics of medical papers published in the *Harefuah*, the Hebrew Medical Journal in Israel. Many of these contributions have enriched medical literature in other countries especially in the United States, Great Britain and France.

Next to the scientific spirit, devotion and self-sacrifice of the research worker, a great deal of credit must be given to the Hadassah organization. It has provided a greater part of the financial help towards the maintenance and encouragement of medical research in Israel. Their Fellowship Fund has enabled a number of men from the senior and junior staffs of their hospitals as well as department heads to visit various University Medical Centers outside of Israel and especially in America. Many fellowships have been given to health officers by the Israel government. During their stay abroad, these Fellows entered new fields of medical research which they are now continuing in Israel.

The medical branch of the Histadrut (The Israel Federation of Labor), known as the Kupat Holim, is expending considerable funds in promoting medical research. Their chief function is in clinical medicine as it pertains to their own membership. The latter consists of about 60% of the total population of Israel. Credit must be given to this organization especially because of its activities in maintaining the health of the immigrants. After the government releases these new arrivals from quarantine, the Kupat



Holim provides free medical and surgical care for a period of six months. Because of this organization the infant mortality among the Orientals has been greatly reduced.

The physicians now practicing in Israel have come from various lands, as the rest of the population has. They obtained their medical education in foreign schools and therefore spoke different languages. Hospital records contained notations in Hebrew, English, Russian, Polish and German. In a very short time after their arrival, they learned and accepted the uni-

improvement of medical science and practice in Israel. It will follow along the lines of most well established Academies in other lands. It will contain a large auditorium for medical meetings and conferences, especially in post-graduate instruction. It will encourage and support scientific medical research, and already has been assured of a very large medical library. A pathological museum will be developed and also one for medical history.

The Academy will be the headquarters for the editorial functions of the medical

studies of the medical school, and it was not unusual to find Arab students, especially those from Egypt, working side by side in the research laboratories of the schools and hospitals in Palestine and later in Israel. It is conceded by all nationalities, even those of the neighboring states, that Israel is the Medical Center in the Middle East. Peace in Israel would inspire that country to greater achievements because she has the teachers, the students, the material, and especially the will that spells for greater advancement in medical science.

It must be stressed that research in Israel is not only for its own good but will prove extremely beneficial to the entire medical world.

### WEIZMANN NEPHEW

**W**HEN the late Dr. Chaim Weizmann first came to America in 1921, a meeting, in his honor, was held at Madison Square Garden and one section of the auditorium displayed a banner reading, "Relatives of Dr. Weizmann." The section was entirely devoted to those who claimed some relationship to the man who made the name of the Russian town of Motele, population 400, resound throughout the world.

One of the relatives of Dr. Weizmann, a nephew, Col. Ezer Weizmann of the Israeli Air Force, has now come to the U. S. to speak for Israel bonds. He is the first of the younger Weizmanns whom the American public will presumably get to know. Millions of Americans already know him through the recent Ed Murrow broadcast on which he was one of the Israelis interviewed.

It might have been that a closer relative, the son of Dr. Weizmann, would have stepped into his father's shoes. He, too, was a flyer—one of those few who, as Churchill said, saved so many when England was blitzed. But he lost his life in the saving process.

For some time after the son's death, Dr. Weizmann was inconsolable. This flyer had been the pride of his life. He was a scientist like his father and showed the promise of a career as illustrious as his father's.

Fortunately for the race, the Weizmann clan is prolific. Dr. Chaim Weizmann was one of 15 children, 12 of whom survived infancy.

DAVID SCHWARTZ.



*A Medical Aid Station in Israel*

versal Hebrew language. This was a great factor in the integration of these various nationals. They were brought together by joining the official medical society, the Israel Medical Association.

One of the greatest problems besetting the practitioner in Israel was the lack of facilities for post-graduate education. There was also a great need for places of assembly and central stations for medical libraries. At a great personal sacrifice, the physicians of Israel have started the construction of a National Academy of Medicine in Jerusalem. Despite their financial plight, they have raised among themselves the tidy sum of 100,000 Israel pounds.

The principal purpose of this Academy is to create a center for all activities that are concerned with the development and

publication, *Harefuab*. This journal is printed in Hebrew, English and French so that it will reach all medical centers throughout the world. The Academy will be constructed in stages because of economic conditions. It hopes for the assistance of colleagues abroad, and invites participation by Jews and non-Jews, the latter also being eligible for membership. It solicits not only the support of the medical world but all world organizations interested in promoting cultural activities.

Until the creation of the State of Israel, its neighbors of the Arab world praised the culture that the Jews brought to the Middle East. The Arab universities not only consulted the Hebrew University, but held it up as a model for them to follow. Young doctors from Beirut took advantage of the post-graduate

**T**HE Talmud in Baba Bathra 21a gives a resume of what is required in the field of juvenile education and on the training of the young, which in some ways may be copied even in modern times. There is no doubt that the schools in Geonic Babylonia were organized on the principles of the Talmudic outline. The schools were located, we know, in the "Beth Ha Kneseth," the Synagogue, or in a special building adjacent to the Synagogue. Therefore the children of the Hebrew School were called the children of the Synagogue.

The Synagogue was always a strong educational inspiration. Here, during the Gaonate, the children were called upon to take part in the activities of the Synagogue and were even required to be present at the solemn and gruesome ceremony of an excommunication. At this ceremony all the lights burned, all the scrolls of the Torah were removed from the ark, a coffin was brought into the Synagogue, the shofar was sounded and when at last the ban was proclaimed the voices of the children resounded in responding to the "Amen." It is reported that one Gaon R. Paltai of Pumbedith, 9th Cent. C.E., suggested an additional punishment to the excommunicant: his children were not to be taught in the Synagogue school. This practice was not generally accepted.

During the various festival occasions, the children participated in all the ceremonies. On Purim, they were even requested to partake of the Purim draught. This is a practical application of what the Talmud says in regard to this festival. "It is the duty of a man to mellow himself with wine on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai." Maimonides in his discussion of the Purim festal dinner, the Seudah, remarks that one must drink wine until he falls asleep in a torpid forgetfulness. However, the German Rabbis say that one may obtain his meritorious reward for observing the religious command of celebrating the Purim "seudah," the religious feast, without resorting to complete inebriation.

On Simchat Torah, the children aided their elders in decorating the Scrolls of the Torah and danced around the Torah, singing praises and extolling it. In Palestine, of course, the ninth day of the Succoth festival was not observed, since all holy days were celebrated only for one

## SCHOOL EDUCATION IN TALMUD DAYS

day. The Bible mentions, only, the "Shemini Atzereth," the eighth day. Simchat Torah is the additional festival day of the Diaspora. The name "Simhath Torah" was not known until the ninth century. Furthermore, only in Babylonia was the ninth day celebrated as the day when the reading of the Torah was completed. In Palestine, they had the system of completing the reading of the Torah triennially, once in three years. We follow the Babylonian system of completing the Torah, annually as we do in most of our practices.

The other Jewish festivals were observed with all their solemnity in due season. The child's life was completely steeped in Torah and Jewishness, in religious observances both in time of rejoicing and in time of sadness and mourning.

The central and principal study of the child in the school was the study of the Holy Scripture. From time immemorial, it was customary to commence the study of the Pentateuch (Humash) with the book of Leviticus (Vayikra). They began the Prophets with the book of Samuel, and the Hagiographo (Holy Writings) with the Psalms. It appears that at that age the study of the Talmud was not yet considered a "must" for all children of the school, as it was in later ages in France and Germany or Poland and Lithuania. The average child left the Hebrew School after he acquired a knowledge of the prayers, could read fluently the Hebrew text of the Bible and the prayers and knew the contents of the Scripture. Only the outstanding children continued their studies and dedicated themselves to the study of the Talmud and, perhaps, eventually, entered the great academies of Sura or Pumbedita.

Besides the religious studies, some schools also taught some secular subjects such as arithmetic, and the vernacular, which at that time was Arabic. R. Hai Gaon, one of the greatest and surely the most influential of the Gaonim, states, "It is permitted to teach the children of the Synagogue together with instruction

## *Ancient Elementary School Methods Surprisingly Similar to Our Own*

By DR. ELIAS N. RABINOWITZ

in the Torah, the Arabic script and mathematics, but to do so without the study of the Torah is not proper." He also reports that certain non-Jews wished to enroll their children in the Hebrew schools to study the secular subjects. He did not feel warmly disposed toward such a practice but he believed that it had to be done to maintain friendly social relations with the non-Jewish neighbors. Teachers and schools were found in every town and hamlet, but R. Hai Gaon again remarks that teachers, often, were not great scholars and made errors in their instruction.

Discipline in schools was carried out by the use of the strap. The Talmud tells us that Rab instructed R. Samuel ben Shilath, a teacher of juveniles, "Before a child reaches the age of six do not accept him, but when he reaches that age accept him and stuff him with Torah as one stuffs an ox with fodder." But he told him not to be harsh with a child, but to encourage him to become one of the diligent. This kindness of Rab was not always accepted by the Geonim. R. Natronai Gam of Sura, in the 9th century, rebuked the teachers of the Hebrew School in this fashion: "When a boy refuses to learn, he may deserve a beating but you must differentiate between child and child. The strong healthy boy can withstand a beating and, perhaps, benefit by it. Maybe he will change his mind and determine to learn. Drive it into him strongly if he deserves a lashing. But beware, do not fall upon the small and the weak ones. If you do this, then, you are a cruel tyrant. We warn you once, twice, thrice. If you heed our warning, good. If not, we shall remove you from your post."

The same Natronai was a hard master in his treatment of the members of the community, as the late Prof. Asaf indicates in his book, "Tekufoth Ha-Geonim" (The Age of the Gaonim). The stick and the lash were frequently used to return the sinner to normalcy. "Maketh



Morduth," the beating for rebelliousness, was the order of the day to keep the people within the bounds of the Torah.

Besides the communal schools there were also private schools. Rich parents engaged for their children, both sons and daughters, private teachers. R. Hai Gaon urges the parents to make an effort to provide both boys and girls with good teachers and text books.

As to the number of children in a class, they followed, we presume, the Talmudic system. One teacher taught a class of 25 children. If the class increased to 40 children, an assistant was engaged. If there were 50 children, two teachers were used. Allowance was made, however, for teachers in the higher grades, where only a limited number of children constituted a class.

•

Teachers were paid for their tuition monthly, both in private and Synagogue schools. What the fee was, we do not know nor do we know what the teacher's pay was. From ancient days on our ancestors were accustomed to pay for the education of their children. It is said in the Talmud, "The entire sustenance of a man for a year is fixed for him from New Year Day to the Day of Atonement, except for the expenditures for the festivals and for the Sabbath and for the instruction of the children in the Torah. If he spends less he is given less, if he spends more he is given more." Said R. Hai Gaon, "What you give the teacher is really what you give the children, for they benefit by it."

As for the text books used in the Synagogue schools, they were scarce and expensive. Parchment was used and parchment was expensive. A distinction was made between parchment for the Sefer Torah and the parchment for the "Humash." For the Sefer Torah, the finest parchment was used, but, for the Humash, a cheaper grade was required, prepared not in rolls but in flat sheets. Only a few children owned many parchment sheets. Whatever sheets of parchment they had were used for writing the lessons of the week, then, these were erased and replaced with the lessons for the following week. The children were taught the Pentateuchal lesson by the use of a disqualified, defective Torah scroll, from which they copied. The important prayers were also copied and arranged on a parchment roll.

After leaving school the majority of children entered commercial pursuits or learned a trade. Often, the Geonic Responsa mention the necessity of teaching a son a trade, as it is also stated in the Talmud, "A man is under obligation to teach his son a trade." R. Hai Gam emphasized this by saying, "Teach your son a trade so that his livelihood for the morrow is assured." One Gaon, however, presumably R. Sheria Gaon, father of R. Hai Gaon, a distinguished scholar, protests, "There is a decrease in the study of the Torah, in Babylonia," he complained. "All the youth," he said, "turn more and more to some trade and even the sons of the Yeshiva itself and its scholars do the same. We are left few among many. Even, the sons of the Talmud teachers leave us to go out for work and attach themselves to some profitable pursuit or trade."

Concerning the education of the girls, we have less information. We have seen

that R. Hai Gaon advises parents to engage teachers for their daughters as well as for their sons, but only the wealthy or the intellectual parents took advantage of this advice. The education of the daughter was in most instances a domestic affair and in that respect the mother held the special interest. The girls learned to read the Hebrew script in order to take part in the prayers. It appears from many Gaonic Responsa that women attended Synagogue services regularly. The girl could not continue her education for any length of time because of the early marriages customary at that time. Actually, we have no names of distinguished women of that period, as are mentioned in the Talmudic times. The main purpose was to train the girls to be God-fearing, to have good manners and good morals, and to learn to conduct a good household and be devoted to her husband and her children.

## ROOM IN THE NEGEV

By NURA LASKY

**E**ILAT, the Negev region of the "Arava Plain, the copper camp at Timma," has almost doubled its population with the recent arrival of several scores of immigrants from North Africa and also many veteran Israelis who have discovered a liking for living in a real pioneering area. Another 100 immigrant families are expected in the Summer. The copper camp has been growing. In November, bulldozers and caterpillars were excavating foundations, now a number of water reservoirs have been completed, huge buildings have sprung up, and more are under construction. There is a new stretch of highway from the camp to Eilat which cuts travel time by one-third and has made it possible for people to live in Eilat and commute to the camp.

The immigrants at Eilat are happy—just plain thankful for what has been given them and the way the authorities worry about them. All of them work, nearly all in the trades they brought along with them. They have been settled in spacious prefabricated bungalows, given furniture and ice chests, and after the day's work they are more than welcome in the town's community centers where

usually there are get-togethers, movies, community sings and—most important—Hebrew lessons, all free.

"I can't believe it all," said a young red-head who works at the copper camp as a mechanic. "My father has a good job, so have my sister and I. We have a good house, and my mother finds house-keeping no more difficult than in Casablanca. What is more, with the three of us earning good and regular wages, we have been able, during the first eight weeks here, to buy more furniture and household things. Now we're saving for a bus ride north, to have a look at our new country."

In another year and a half, the copper plant should be ready and that means hundreds of people will have regular jobs there. Plans call for production of 30 tons of copper a day (10,000 tons a year). Prospecting, not only for copper, but also for felspar (used in the ceramics industry), mica, manganese and other minerals has been continuing, and there has been much talk lately of trying to export some of the beautiful granite in which the area abounds.

INTEREST in the Dead Sea scrolls discovered in 1947 in a cave near the Dead Sea is increasing. The dispute among scholars as to whether these amazing scrolls—which may radically alter the picture of Christian origins—are genuine is beginning to subside. It seems that many world-famed Biblical scholars and archaeologists have now become convinced that the scrolls are authentic.

I saw the scrolls in the office of Israel's Prime Minister in Jerusalem, and they impressed me as being genuine Hebrew documents. They have intrigued me ever since I read some of them in English translation, and they fascinated me after I saw them in the original, in hand-printed Hebrew letters. Their impact on Biblical study throughout the world will definitely be felt as more and more people will learn of their contents and significance. They are considered the writings of the Essenes, a Jewish sect which lived about 200 years before Jesus' time. And the most important thing about them is the fact that they correspond so closely with basic parts of the New Testament that the latter is now thought to be derived from them. Historical parallels have been made between the life and teachings of Jesus and those of a Jewish religious leader of the Qumran community who is believed to have been crucified by a tyrant more than a century before Jesus.

When some of the best preserved scrolls were exhibited at the Library of Congress in Washington, they drew larger crowds than any other single display in the history of the library. This, plus the increasing number of books on the importance of the scrolls, indicates best the growing interest in them in the United States. The Hebrew Union College—Jewish Institute of Religion is now making preparations to sponsor an international scholarly meeting in September 1957 to assess the Dead Sea scrolls after a decade of investigations and study.

So great is interest in the Dead Sea scrolls that the number of books about them is growing with every month. And the most significant thing is that some of these are becoming best sellers. One of them is Edmund Wilson's "The Scrolls from the Dead Sea," a brilliantly written volume which reads like an adventure story, describing in popular fashion the

## *A New Account of the Sensational Discovery*

# THE DEAD SEA SCROLLS

By BORIS SMOLAR

origin, discovery and implications of the scrolls. It has had four printings during the last few months, following its appearance in an abridged form in the *New Yorker* magazine. The other is "The Dead Sea Scrolls," by Prof. Miller Burrows, of Yale University, which, in addition to telling the story of the scrolls and their significance, contains translations of the principal scrolls. This volume, planned for average readers of intelligence whose imagination has been fired by the great finds, has seen its fourth edition since November last.

Also interesting is Prof. A. Dupont-Sommer's "The Jewish Sect of Qumran and the Essenes," which analyzes the Dead Sea scrolls and shows how they preceded Christianity and how strongly Christian teachings were influenced by them. Prof. Dupont-Sommer's book has been published in France, England and in this country, and carries photostats of some passages from the scrolls with modern Hebrew transcription.

Then there is also the heavy volume, "Discoveries in the Judean Desert," the work of a team of eminent archaeologists containing texts of fragments of the Dead Sea scrolls. Two new books, published this month by Macmillan, are "The Zadokite Fragments and the Dead Sea Scrolls," by H. H. Rowley, and "The Essenes and the Kabbalah," by Christian D. Ginsburg.

Another work in print now is Prof. Charles T. Fritsch's "The Qumran Community." Having visited the Dead Sea caves and observed the scrolls in Jerusalem, the author presents an intimate account of them and of their importance.

The Dead Sea Scrolls "have no value for Judaism or the history of early Christianity," Dr. Solomon Zeitlin, professor of Rabbinic Literature at Dropsie College, said at a lecture in New York. He asserted that the scrolls are not of great antiquity, but were written in the Middle Ages by "none too literate writers and hence have no value for Judaism or early Christianity."

Dr. Zeitlin based his argument on his study of "the internal evidence" in the scrolls. He pointed out that "the spelling of various Hebrew words and terms which occur in the scrolls did not come into usage among the Jews until the Middle Ages. He also indicated that the scrolls contained references to Jewish laws which were not in vogue during the pre-Christian period but were enacted centuries later.

"If one assigned to Shakespeare the authorship of a newly-found manuscript wherein there were words like 'Fabian,' 'telephone,' 'automobile,' 'New Deal,' and reference was made to laws which were enacted in the Victorian age, would any student of English literature regard the manuscript as that of Shakespeare?" Prof. Zeitlin asked. "Similar reasoning applies to the Dead Sea Scrolls," he said.

Prof. Zeitlin also disputed the importance of the famous "so-called Manual of Discipline" of the Essene sect, and the Commentary on Habakkuk and the Zadokite Fragments in which the expression "Teacher of Righteousness" is held to be significant for anticipating the ministry of Jesus. "Detailed study of these scrolls show that they were written in the Middle Ages by uneducated Jews who either belonged to one of the Karaitic sects or were influenced by one of them," he said.

The consensus among those who cling to the view that the scrolls belong to the pre-Christian period is that they were written by the Essenes. Many Christian scholars who have studied the scrolls maintain that they prove that Christianity was born of the teachings of the Essenes, long before Jesus emerged. They thus deny the origin of Christianity as it has been taught for generations.

The Center Library has a large collection and many rare works . . . you are invited to make use of it.





# NEWS OF THE CENTER

## Impressive Consecration Service Held on Shavuot

The annual Consecration Service took place in the synagogue on the first day of the Festival of Shavuot, May 16, 1956. An impressive Cantata, "The Tablets of Sapphire," written by Dr. L. I. Newman, revised and rearranged by Rabbi Levinthal and Rabbi Kreitman, was presented by the class. A beautiful collection of songs, fitting to each chapter, was selected by the Rabbi and Mr. Sholom Secunda, our musical director who coached the class. Dr. Kreitman and Rabbi Lewittes deserve special credit for preparing the girls for the whole service. Mrs. Roslyn Campeas is the teacher in charge of the class and Mrs. Elias N. Rabinowitz assisted in the preparation of the service. Cantor Sauler and the Center Choral Group chanted the hymn under Mr. Secunda's leadership and participated in the musical program.

The following was the program:

Procession—Members of Consecration Class, escorted by Dr. Moses Spatt, President of the Brooklyn Jewish Center and Mr. Julius Kushner, Chairman of the Hebrew Education Committee.

The following were the participants: Louise Susan Chinitz, Eileen Kirschner, Anita Lee Polishuk, Lucille Joy Kaplan, Evelyn Gail Berkowitz, Susan Mabel Spevack, Diane Eileen Gismot, Frances Sheila Dolgow, Ronnie Mae Abrams, Susan Joan Rothstein.

The service was concluded by the presentation of certificates and gifts by Rabbi Levinthal and Rabbi Kreitman. Rabbi Israel H. Levinthal conferred the Blessings.

## Reserve Your High Holy Days Seats Now

Members of the Center are urged to make their reservations for tickets for the coming High Holy Days with the least possible delay.

Rosh Hashonah services will be held on Wednesday and Thursday evenings, September 5th and 6th, and Thursday and Friday morning, September 6th and 7th. Kol Nidre services will be held on Friday evening, September 14th, and Yom Kippur services on Saturday, September 15th.

The Ritual and Religious Services Committee is now conducting the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holy Days. Seats not ordered will be assigned to other members wishing to worship at the Center.

Members who did not worship at the Center last year and wish to reserve seats for this year's High Holy Days services, are requested to contact the Center office as soon as possible indicating the type of seats they wish to have. All reservations should be made without fail. Members will be given preference in the choice of seats but all seats will be on public sale on and after July 10th.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir, under the personal leadership of Mr. Sholom Secunda.

## Election of David M. Gold As Executive Director

At its meeting in May the Board of Trustees of the Center elected Mr. David M. Gold to be Executive Director of the Brooklyn Jewish Center. For the past year Mr. Gold has been serving as Executive Secretary, and as of June 1 assumed his new position.

## Bat Mitzvah Ceremony

This forthcoming year the Brooklyn Jewish Center will continue the ceremony of Bat Mitzvah for girls, a ceremony that has won wide acceptance in our own congregation and throughout many Synagogues in this land. This ceremony takes place during the Late Friday Evening Services. The Ritual Committee and the Hebrew Education Committee, in conjunction with the Rabbis, have set the following requirements and criteria for the Bat Mitzvah candidates:

1. Age—13 years.
2. A minimum of four years of Hebrew training in a three-day-a-week school or its equivalent.
3. Evidence of willingness to continue her Hebrew and religious education. The Bat Mitzvah candidates will be prepared for the ceremony and the ritual by the teacher in charge of Bat Mitzvah instruction.

It is hoped that through this newly-instituted ceremony, many of the girls of our schools will be stimulated to continue their Hebrew and religious studies and will be brought closer to the Synagogue. Those who wish any further information about the requirements and the preparations should apply to Mrs. Elias N. Rabinowitz, Registrar of the Hebrew School.

### To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendations were accepted by the Board of Trustees and went into effect on January 1, 1955:

"Be it resolved that after January 1, 1955, no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956, two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

### July - August Gym Schedule

#### MONDAY AND WEDNESDAY

Men	3 p.m. to 10 p.m.
Women	10 a.m. to 3 p.m.
Boys	3 p.m. to 5 p.m.

#### TUESDAY

Women	10 a.m. to 10 p.m.
Girls	3 p.m. to 5 p.m.

#### THURSDAY

Men	5 p.m. to 10 p.m.
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.

#### FRIDAY

Men and Boys	1 p.m. to 6 p.m.
Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

### Holiday Schedule in Gym July 4th

The holiday schedule will prevail in the Gym and Baths Department on Wednesday, July 4th and will be open for men from 10:00 A.M. to 2:00 P.M. for boys from 2:00 to 5:00 P.M.

### Gym and Baths to be Closed During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Monday, July 9th through Tuesday, July 17th. The department will re-open as usual on Wednesday morning, July 18th at 10:00 A.M. for women.

### Sabbath Services

Friday evening Service at 6:00.

Kindling of candles at 8:10 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah' "Pinhas"—Numbers 25.10-30.1.

Haphtorah Readings: Prophets—Jeremiah 1.1-2.3.

Rabbi Levinthal will preach the Sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Minha services at 6:00 p.m.

Late Minha services—7:30 p.m. followed by Maariv.

### Daily Services

Morning: 7:00 and 8:00 a.m.

Minha services at 8:15 p.m.

### Tisha B'Ab Services

The services on Tisha B'Ab will be held on Monday evening, July 16th at 8:00 o'clock and on Tuesday morning, July 17th at 7:00 o'clock.

### Retirement of Daniel Lafiasco

We announce with regret the retirement of Danny Lafiasco, after 34 years of devoted work in the Physical Training Department, and wish him many years of good health to enjoy his retirement in comfort and leisure with his family. Danny has promised to "look in" on us from time to time.

### Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and books to our library from the following:

Mr. and Mrs. Richard Blick in honor of their son's Bar Mitzvah.

Mr. and Mrs. Edward Isaacs in honor of their son's marriage.

Mr. and Mrs. Samuel Feinstein, in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Kotimsky.

Mr. and Mrs. Lawrence Meyer.

Mrs. J. Stulman

### Bar Mitzvah

A hearty Mazel Tov is extended to Mr. Leo Shpall of our Hebrew School faculty and Mrs. Shpall on the Bar Mitzvah of their son, Mark, at the Center this Sabbath morning, June 30th.

## Applications

### For Membership

The following have applied for membership in the Brooklyn Jewish Center:

BERMAN, MRS. MINNIE: Res.: 1730

Carroll St.; *Proposed by* Aaron Berman.

BROWMAN, DR. HERMAN: Married;

Res.: 1540 President St.; Bus.: Dentist;

*Proposed by* Arthur Safier, Ted Cook.

CENTER, SAM: Married; Res.: 126 East

55th St.; Bus.: Production Manager,

1400 Broadway; *Proposed by* Manuel

Bresnick.

GELLER, JULIUS: Single; Res.: 769

Hopkinson Ave.; Bus.: Auto Wreck-

ing; 8113 Foster Ave.; *Proposed by*

Irving Wooster.

GREISSMAN, STANLEY J.: Single;

Res.: 1837 Sterling Pl.; Bus.: Drafts-

man, 625 W. 51st St.

KATZ, CHARLES: Single; Res.: 1324

Carroll St.; Student; *Proposed by*

Abraham Meltzer, Ronald S. Solloway.

MATTISINKO, NORMAN: Single;

Res.: 181 Rockaway Parkway; Bus.:

Electrical Engineer, 160 Old Country

Rd., Mineola; *Proposed by* Irving

Walter, Morris J. Bloomstein.

MILLER, MRS. MARY: Res.: 1512

Lincoln Pl.

### Reinstatement:

SCHANKER, IRVING: Married; Res.:

210 Brighton 15th St.; Bus.: Ribbons,

718 Broadway.

FRANK SCHAEFFER, *Chairman,*

Membership Committee.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Dr. and Mrs. Louis A. Berk of 925 Prospect Place on the celebration of their twenty-fifth wedding anniversary on June 30th.

Mr. and Mrs. Harold M. Brown of 187 Sullivan Place on the celebration of their twenty-fifth wedding anniversary on June 27th.

Mr. and Mrs. Philip B. Epstein of 1209 President Street on the occasion of their twenty-fifth wedding anniversary on May 23rd.

Mr. and Mrs. Emanuel Goldsmith of 469 Crown Street on the birth of a daughter, Nancy Sue, to their children Mr. and Mrs. Charles Satuloff on June 4th. Congratulations are also extended to great-grandparents, Mr. and Mrs. Isaac Schrier.



## THE HEBREW SCHOOL

**I**MPRESSIVE graduation exercises were held on Sunday, June 10, in the synagogue of the Brooklyn Jewish Center. Among those who participated in the exercises were Dr. Benjamin Kreitman, Mr. Julius Kushner, chairman of the Hebrew Education Committee, Mrs. Mollie Markowe, president of Sisterhood, and Mrs. Sadie Soloway, president of the Parent-Teachers Association. Rabbi Mordecai H. Lewittes presided. A cantata, "Proclaim Liberty," was presented by the graduates under the direction of Mr. Emil Weinstein, music instructor.

The following students of the High School Department received certificates:

### POST-GRADUATE

Joel Fisher	Victor Mutnick
Leonard Marco	Joel Nisselson
Richard Tascandi	

### POST BAR-MITZVAH

Herman Hinitz	Leonard Marco
Marshall Huberman	Victor Mutnick
Martin Klein	Joel Nisselson
Arthur Walder	

### SENIOR GROUP

Janet Epstein	Deborah Heller
Eita Freilich	Paula Rosenfeld
Linda Shander	

There were 38 graduates of the Hebrew School:

Myra Diane Alexander  
 Michael Lawrence Barnett  
 Susan Berger  
 Jason Herbert Brass  
 Marion Brown  
 Stephen Eisenberg  
 Michael Kenneth Fabricant  
 Mildred Feinberg  
 Robert Alan Ginsberg  
 Leon Mark Glass  
 Jerome Gold  
 Robert Goldenberg  
 Robert M. Goldstein  
 Stephen Golub  
 Sandra Heller  
 Sheila Hershkowitz  
 Stuart Kaplan  
 Kenneth Kushner  
 Barbara Lebowitz  
 Alan Howard Levinson  
 Robert Eugene Lippman  
 Robert Lopatin  
 Michael Lubell  
 Lois Malkin  
 Lawrence Richard Rabiner  
 Robert Rabiner  
 Michael Ramer

Kenneth B. Robinson  
 Barry Roth  
 Harvey Sandler  
 Lea Wanda Schmerler  
 Steven Shirk  
 Edward Nelson Smolar  
 David Jonah Stern  
 Stanley Wolfe  
 Harvey I. Wolfman  
 Alan Wolsky  
 Richard A. Zietz

Twenty-six pupils completed the Pre-Consecration Course:

Ronnie Mac Abrams  
 Maita Gail Beyer  
 Linda Fran Bluth  
 Beverly Frances Brenner  
 Sharon Butler  
 Ellen Roberta Charney  
 Diane Deena Cohen  
 Ruth Paula Cohen  
 Frances Sheila Dolgow  
 Isabel Gallant  
 Marilyn Horowitz  
 Elaine Huberman  
 Judith Carol Klein  
 Marilyn Klein  
 Barbara Diane Lipsius  
 Ann Gloria Mandelker  
 Janet Ann Panem  
 Alice Paster  
 Susan Jane Pasternack  
 Marian G. Rosenberg  
 Susan Joan Rothstein  
 Susan Myra Schoenfeld

Susan Irene Schwartz  
 Shirley Siegel  
 Edith Sinkman  
 Joan Valerie Vogel

Prizes were awarded to the following:  
 Zvi and Paya Kushner Memorial Gold Medal — Arthur Walder. Presented by Mr. and Mrs. Julius Kushner.

Post-Graduate Award—Joel Fisher.  
 The Abraham Ginsburg Memorial Award—Janet Epstein. Presented by the family of the late Abraham Ginsburg.

The Lucy Greenberg Memorial Award —Dorothy Paula Spinrad. Presented by Mr. and Mrs. Benjamin Z. Levitt.  
 The Leonard F. Horowitz Memorial Award—Richard Tascandi. Presented by Dr. and Mrs. Irving Horowitz.  
 The Rachmil Medal for Outstanding Achievement — Robert Goldenberg. Presented by Mr. and Mrs. Hyman Rachmil.

P.T.A. Awards—Marion Brown, Sheila Hershkowitz, Robert Rabiner.

Faculty Gifts—Lawrence Rabiner, Lea Schmerler, Richard Zietz.

Honorable Mention—Michael Barnett, Jason Brass, Leon Mark Glass, Kenneth Kushner, David Stern.

Pre-Consecration Class Award — Frances Dolgow.

Honorable Mention — Ronnie Abrams, Ruth Cohen, Isabel Gallant, Susan Rothstein.

Junior Congregation Awards—Barbara Lipsius, Susan Pasternack, Stephen Shirk.

## EVERYTHING FOR

## EVERYONE IN THE FAMILY

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Sixty-four graduates of the Hebrew School and the Pre-Consecration Course received a Bible and "The Book of Jewish Thoughts" from the Sisterhood.

The teachers of the graduation classes were Mrs. Ganya Spinrad, Mr. Leo Shpall and Mr. Joseph G. Snow.

## JUNIOR LEAGUE

**W**ITH collegiate examinations out of the way at last, the Junior League proceeded to the very serious matter of electing its leadership for the summer and for the new season beginning in September. Under the group's by-laws, a new administration is elected in June in order that it may have an early start in shaping its destiny for the year ahead. The summer program serves to provide the experience of running a group of this sort.

The summer program, which was introduced last year, will begin on July 5th. It will consist of roof dances, beach parties, trips, outings and boat rides. In addition, the newly elected executive committee will meet regularly to plan the program for the entire year ahead. It is such careful planning that enabled the Junior League to win first prize as the best all-around Y.P.L. group in the country.

The Junior League is the Center's official teen-age college group. The dues are nominal. Mr. Hyman Brickman, Supervisor of Youth Activities, is personally in charge of the group.

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## THE YOUNGER MEMBERSHIP

**S**UMMER'S here. In the past, this was the signal for semi-hibernation by the Young Folk's League, rooftop socials being held every other week. This year, encouraged by growing membership rolls and higher attendance, we have decided to hold these Wednesday summer night get-togethers every week, commencing June 27th. Dancing under the stars will only continue on a weekly basis if there is a continued fine attendance. The same exclusive door policy that prevails during the fall and winter will be in effect this summer.

The officers of the Young Folks League for this year are as follows:

President—Morris J. Bloomstein.

First Vice-Pres.—Samuel Kestin.

Second Vice-Pres.—Bernice Gross.

Treasurer—Irene Friedstein.

Recording Secy.—Naomi Horowitz.

Corr. Secy.—Miriam Flomenhaft.

Michael J. Rosenfeld, one of our past presidents, was the deserving recipient of a capacity brunch held at the Center on

June 10th. Mike was properly surprised, having received only ten weeks' notice.

"The Flattering Word" was a one-act laugh sensation on June 13th. Our own members were joined by members of Young People's League of the United Synagogue of America. Produced and directed by Arnold Magaliff and Natalie Katzman, Arnie was joined in the acting by such great thespians—meaning paid-up members—as Irene Friedstein, Mildred Stein, Helen Margolis, Morton Pitashnick. A top-notch job was turned in by all. A special vote of thanks to Herb Levine of the Y.M.G. for his good work.

All BJC'ers enjoyed a boat ride up the Hudson on Sunday, June 24th. A fabulous day was spent at Bear Mountain.

Once again, we invite our Young Folk Leaguers to join us at our informal Wednesday night social roof-top gatherings throughout the summer months.

MORRIS J. BLOOMSTEIN,  
*President.*

## YOUNG MARRIED GROUP

**A**S OUR season closes I am glad to say the Young Married Group can look back to a successful year.

Those who attended the "Coronation Cotillion" will not soon forget the entertainment and excellent repast for which we all tip our hats to Herb and Jan Levine. Al and Phyllis Miller coordinated with the Young Folks League on the "Las Vegas Nite," when George and Mimi Joseph—"King and Queen," really made the roulette wheel talk, saying, "Give U.J.A. money now!" A wonderful child psychology film, "Trusting 2's and Terrible 3's," was shown with additional sparkling advice from Al and Helen Rosenthal and Irv and Laura Rubin. Our Dance Class instructions feature "Molly the Jump," with her Latin rhythm. The philosophy on Suburbia presented the moving, decorating, construction, costs and legal involvements in home ownership, thanks to Morty Cowen (decorator), Philip Freedman (attorney) and William Brief (real estate). Then there was the theater party, "Hatful of

Rain." Our innovation was the Young Married Group *Gazette*, a monthly special bulletin by our columnists, Helen Freedman and Phyllis Miller. And naturally, our own Rabbi Kreitman gave valuable aid, advice and help for our group.

Those of you who did not actively participate can now realize that the Young Married Group had a terrific season, and we look forward to a bigger one for your pleasure under the new, capable leadership of our next board of officers.

WILLIAM BRIEF.

### Graduation

Henry Epstein, son of Mr. and Mrs. Philip B. Epstein, was graduated from Brooklyn College receiving his Bachelor of Science degree.

### Rabbi Levinthal to Preach Concluding Sermon of Season

This Sabbath morning, June 30th, will mark the concluding sermon to be preached at our Sabbath morning services for this season. Rabbi Levinthal will preach on a very important and timely theme.



# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*May I extend my warmest and sincerest thanks to our Officers, Executive Board, and members, who have done so much towards enriching the Sisterhood year. We may well take pride in the many achievements and in the meritorious success of our many functions.*

*As the summer approaches and we adjourn until the fall, I wish you and your dear families the best of good health and a most relaxing vacation. I know we shall return with renewed vigor and enthusiasm for the coming season's activities.*

*When we again meet in the fall, may we continue to work together in the same spirit of harmony and co-operation as we have done in the past so that the coming year may even be more successful and meaningful.*

MOLLY MARKOWE, President.

## "Our Founding Mothers"

The afternoon of May 21st heralded a program distinctly unique in our history. It was a celebration of the 35th Anniversary of Sisterhood's inception. To appropriately mark this occasion we felt it entirely fitting to dedicate this day to those Sisterhood women who were charter members of the Center and to pay our deserved tributes to them. Following the singing of the anthems, a special prayer commemorating Mothers Day was read by Mrs. Samuel Fleischman. In greeting us, Mrs. Markowe, our president, expressed her pleasure at the large attendance and reminded us that as Jewish women we were the "keepers of the faith," in the tradition of high moral values, charity and service. A report of the Golden Age Club followed, with a request for volunteers to help our "Senior Citizens." Mrs. Isador Lowenfeld, chairman of the Nominating Committee, then read the new slate of officers, which was unanimously adopted. Names of these officers and Board members appear elsewhere in this issue.

The meeting was then turned over to Mrs. Abraham Meltzer, one of our Vice-Presidents, who added her tributes to the

wives, mothers and grandmothers of the men who had the vision to build this Center, whose very walls are hallowed with spirituality and sanctity. Mrs. Meltzer said, in part, "We, the officers and members of the present administration, are most grateful to the founders of our Center for a heritage which we shall always cherish and strive to maintain. May we all wear the crown of motherhood with dignity, honor and love, from generation to generation."

Our guests of honor, seated at the long dais table, were asked to rise as Mrs. Markowe bestowed upon each of them a pink carnation corsage in recognition of their many years of splendid service to our Sisterhood. Mrs. Isador Lowenfeld, a former President, and one of the honored guests, acknowledged the tributes accorded them, and declared that if service can be accurately defined, then these "Founding Mothers" were indeed the recipients of more than they had given.

As a fitting climax to a most inspiring program, we were happy to welcome back to our Sisterhood the delightful and talented Ruth Mondschein, who performed excerpts from the Broadway musical, "Pajama Game," and enchanted us all by the gaiety and spontaneity of her presentation.

The decor of the room was carried out in luscious pink, even to the delicious layer cakes and ice cream served at the conclusion of the program. Our honored guests were: The Mesdames Joseph Aaron, Louis Albert, Pauline Diamond, Samuel Fleischman, Irene P. Ginsberg, A. L. Goldman, Gertrude Horowitz, Samuel Horowitz, Samuel Katz, Morris Kramer, Oscar Kurshan, Israel H. Levinthal, Margaret Levy, Max Lovett, Isador Lowenfeld, A. J. Markel, Morris Miller, A. Prince, Samuel Robbins, Lena Rosenman, Samuel Rottenberg, Samuel Stark, Benjamin Stoloff, J. Stulman, Nathan Schwartz, Nathan Sweedler, Sadie Zankel.

## Serve-a-Camp Committee

At a luncheon held recently at the Unity Club, our Sisterhood was presented

with a Citation which reads as follows:

"The Women's Division of the National Jewish Welfare Board awards this Citation to the Sisterhood of the Brooklyn Jewish Center in recognition of devoted service to the Armed Forces, and to the patients in the Veterans Administration Hospital."

We are proud indeed of the honor bestowed upon us, and prouder still of the splendid services rendered by our chairman, Mrs. Samuel Seckler, who was also chairman of this luncheon, sponsored by all the Serve-a-Camp groups of Brooklyn.

## Cheer Fund

Mrs. Fanny Buchman, Chairman, reports the following contributions made to our Cheer Fund:

Mrs. Alex Bernstein, in memory of her late husband.

Mr. and Mrs. Herman Gaba, in honor of their son Richard's engagement.

Dr. and Mrs. Irving Chinitz, in honor of their daughter Louise's Consecration.

Mrs. Elizabeth Levingson, in honor of her granddaughter's marriage.

Dr. and Mrs. Fred Zimmerman, in honor of their daughter Joan's 16th birthday.

Mr. and Mrs. James J. Jackman, in honor of their son, who won a State Scholarship.

Mrs. Fred Zimmerman, in memory of Mrs. Rose Kabram's sister.

Mesdames R. Bady, S. Epstein, and B. Schaeffer, in honor of the marriage of Mrs. Markowe's daughter, Shella Nan.

Mr. and Mrs. Morris Levine, in honor of Beryl Klinghoffer's consecration.

Mrs. David Halpern, in memory of her late husband.

## Kiddush

A kiddush will be given to the Junior Congregation on Saturday, June 30, by Mr. and Mrs. Herman Tascandi in gratitude for Mr. Tascandi's recovery from a recent illness.

## Women in the News

Our hearty congratulations are extended to:

Mrs. M. Robert Epstein, former Vice-President of Sisterhood, upon her election as president of the Aviva Group of Hadassah.

Mrs. Darwin Hecht, upon her election as president of the Eastern Parkway Group of Hadassah.

## NEW SISTERHOOD OFFICERS

The following women were elected as officers and Executive Board members, for the coming year. They will be formally installed at Sisterhood's opening meeting in the Fall.

MRS. BENJAMIN MARKOWE	<i>President</i>
MRS. ABRAHAM MELTZER	<i>Vice-President</i>
MRS. WILLIAM SAULER	<i>Vice-President</i>
MRS. JOSEPH LEVY, JR.	<i>Treasurer</i>
MRS. HAROLD BROWN	<i>Financial Secretary</i>
MRS. HENRY SANDLER	<i>Recording Secretary</i>
MRS. BERNARD MATTIKOW	<i>Recording Secretary</i>
MRS. FANNIE BUCHMAN	<i>Social Secretary</i>
MRS. BENJAMIN WISNER	<i>Corresponding Secretary</i>

Mrs. Michael Aminoff	Mrs. Morris Greenberg	Mrs. Charles Marks
Mrs. Edward Baker	Mrs. Louis J. Gribetz	Mrs. Rose G. Meislin
Mrs. Harold Berlowitz	Mrs. Darwin Hecht	Mrs. Lawrence Meyer
Mrs. A. David Benjamin	Mrs. Jacob Holtzmann	Mrs. Abr. Michelman
Mrs. Abraham Bernhardt	Mrs. Irving Horowitz	Mrs. Claire Mitrani
Mrs. Maurice Bernhardt	Mrs. Irving S. Horowitz	Mrs. Benj. Moskowitz
Mrs. Harry Blickstein	Mrs. Joseph Horowitz	Mrs. Louis Nelson
Mrs. Henry Brautman	Mrs. James J. Jackman	Mrs. William Rothstein
Mrs. Phillip Brenner	Mrs. Saul Kabram	Mrs. Milton Schiff
Mrs. Michael Bromberg	Mrs. Carl A. Kahn	Mrs. Henry Sandler
Mrs. Irving Chinitz	Mrs. Israel Kaplan	Mrs. Joseph Shakun
Mrs. Jos. Coopersmith	Mrs. Leo Kaufmann	Mrs. Leonard Sonnenberg
Mrs. George Dubrow	Mrs. Mordecai Kimmel	Mrs. Frank Schaeffer
Mrs. Nathan Dvorkin	Mrs. Henry King	Mrs. Hyman Soloway
Mrs. M. Robert Epstein	Mrs. Morton Klinghoffer	Mrs. Milton Spatt
Mrs. Isidor Feit	Mrs. Jos. J. Krinsky	Mrs. Moses Spatt
Mrs. Samuel Eleishman	Mrs. Julius Kushner	Mrs. Jack Sterman
Mrs. Harry Freedman	Mrs. Joseph Lesser	Mrs. Max Taft
Mrs. Nathan Garelik	Mrs. Barnett Levine	Mrs. Bernard Weissberg
Mrs. Ira Gluckstein	Mrs. Morris B. Levine	Mrs. Charles Weitzman
Mrs. Samuel H. Goldberg	Mrs. Benjamin Levitt	Mrs. Benjamin H. Wisner
Mrs. Irving Gottlieb	Mrs. Max Lovett	Mrs. Fred Zimmerman
	Mrs. Mordecai H. Lewittes	Mrs. Abraham H. Zirn
	Mrs. Isador Lowenfeld	

### Honorary Presidents

Mrs. Maurice Bernhardt	Mrs. Morton Klinghoffer	Mrs. Isador Lowenfeld
Mrs. Phillip Brenner	Mrs. Max N. Koven	Mrs. Frank Schaeffer
Mrs. Joseph Horowitz		Mrs. Albert A. Weinstein

### Honorary Directors

Mrs. George Altman	Mrs. David Halpern	Mrs. Louis J. Roth
Mrs. Alex Bernstein	Mrs. Samuel Katz	Mrs. Samuel Rottenberg
Mrs. Isidor Fine	Mrs. L. J. Levinson	Mrs. Harris Salit
Mrs. Ida Fried	Mrs. Israel H. Levinthal	Mrs. Samuel Stark
Mrs. Irene P. Ginsberg	Mrs. Kalman I. Ostow	Mrs. Isaac Wiener
Mrs. Samuel Greenblatt	Mrs. Hyman Rachmil	Mrs. Louis Zankel

Our thanks and appreciation are extended to Mrs. Isador Lowenfeld, chairman of nominations, and to her committee, for their devoted efforts in preparing the new slate.

Mrs. Morton Klinghoffer, a former Sisterhood president, now a student at Long Island University, who was presented with an award as the "Mother of the Freshman Class" at the University.

### United Jewish Appeal

Mrs. Fred Zimmerman, U.J.A. chairman, reports that a most successful luncheon, both financially and socially, was held at our Center on May 24, on behalf of the United Jewish Appeal. Pins were awarded to the following women, comprising the UJA Committee, in recognition of their zealous efforts for this endeavor: Mesdames M. Markowe, M.

Meyer, P. Sonnenberg, A. Weissberg and R. Zimmerman. Our thanks are extended to Mrs. David Farber, hostess of the luncheon.

May we remind those of our members who have not yet paid their pledges to do so this month. We know that in these days of crisis in Israel you will want to record your support of the State of Israel. The only effective manner to do this is to send in your contributions as soon as possible, since the need is urgent.

### Junior Congregation Service

A special Sabbath Service conducted by the Junior Congregation was held recently

in honor of Mothers Day. Among other participants in this unique service, the following women took part: Mrs. Herman Soloway, president of the P.T.A.; Mrs. Benjamin Markowe, President of Sisterhood, and Mrs. Julius Kushner, president of the U.P.T.A. The bountiful Kiddush which followed was served under the auspices of the Sisterhood and the P.T.A. This service provided another occasion for us to integrate our efforts with the P.T.A. on behalf of the children of the Hebrew School, and we are grateful for this opportunity.

### Mother-Daughter Luncheon

Mother-Daughter Luncheon, Wednesday, October 31. Please mark this date on your calendar and plan to attend.

### YOUTH ACTIVITIES

THE crowning event of the past month was the "Night of Stars for Israel," held in our main auditorium on June 12th. It featured a program of Hebrew song and dance, as well as performances by individual talented youngsters. With Mr. Irvin I. Rubin, Chairman of the Youth Activities Committee, serving as master of ceremonies, the program moved quickly and with spirit. The large crowd of parents and Center members that attended enjoyed them a great deal.

The proceeds of the event have already been forwarded to the "Building Spiritual Bridges" project of the United Synagogue Youth—a four-fold enterprise for: (1) The erection of a spiritual and cultural center in Jerusalem, (2) The strengthening of the synagogue in Israel, (3) The interchange of ideas between Israeli and American Jewry, and (4) The sponsorship of youth pilgrimages to Israel.

We look forward to the new season with anticipation because it will feature the introduction of a full-scale program of Hebrew arts. Our club members will be able to participate in Hebrew music and Hebrew dance groups, as well as in a major dramatics project. All this, of course, will be in addition to the usual Saturday night club sessions preceded by gymnasium and pool.

A new midweek group will be organized to accommodate those teenagers who would like to keep Saturday nights free for other commitments. For them we hope to institute a Saturday night lounge program, so that the Center can continue to be their meeting place if they are free.



## CONTINUATIONS

### AN INSPIRING EXAMPLE *from page 4*

in the far distant and smaller communities of the land. We haven't developed the spirit of sacrifice, especially in behalf of our religious institutions, such as we now note in these other communities.

I must be frank and state that in our own congregation, with the exception of the early years of its existence, we have not seen evidence of such sacrificial support as reported in the above news.

Certainly, there is no need to repeat the story of our Center's achievements in our own community and its influence throughout the land. If this work is to continue and to succeed, we will need a greater devotion on the part of our members. The fact that one pays his membership dues is not enough. We have a

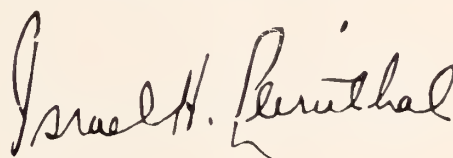
### MY FATHER *from page 10*

tion. Father recognized the greater efficacy of leaders who combined a secular with a thorough Jewish education.

Mother's death was a blow to father, although she had been ailing for a number of years. Four years later, father passed away after a brief illness. When father died, the entire community as well as the world of Jewish scholarship shared the family's loss and strangers came seeking mementos of the rabbi they loved as well as respected.

right to expect from every one active allegiance, a personal interest, and above all—when the need appears—for a spirit of munificence which will enable our institution to maintain the great reputation it has so rightfully achieved.

I am hopeful and confident that our Center people will be inspired by the splendid example of our Dallas brethren, and, will show that they too realize that the Synagogue is the major citadel of strength that can preserve our spiritual life in this blessed land of America.



### SPINOZA *from page 7*

be drawn from the disposition of present day Orthodox Jewry to honor Albert Einstein by naming the first medical college under Jewish sponsorship after him.

Albert Einstein's views on religion are similar to those of Spinoza. This fact can be ascertained by a perusal of his writings. If this statement is doubted the writer can quote from a letter which he was privileged to receive (Jan. 11, 1940) from Prof. Einstein, following the writer's comments and appraisal of the scientist's avowals which appeared in the *New York Times*. In this letter Einstein

stated, "I agree with your interpretations of my point of view in religious matters . . . It is true that my point of view in respect to that of Spinoza is essentially different from the view of Judaism and Christianity . . ."

Whether the change of attitude on the part of the proponents of Orthodoxy in the United States 300 years after the dismal exhibition of intolerance of Amsterdam Jewry can be accounted for solely through the altered political situation of American Jewry will be debated. Reflection on both events brings to us the realization that Jews have never been and never can be an island unto themselves.

### Religious Intimation *from page 3*

I imposed upon it my decree, and established its barrier and doors, and said, 'thus far shall you come and no further, and here shall your proud waves be stayed.' "The stars in the night seen from a mountain top, undimmed by the competing city glare, compel that feeling expressed in the words of the Psalmist: "The heavens are telling of the glory of God, and the sky shows forth the work of His hands." The "impersonal" of the city is replaced by the personal response of nature and of nature's God. Behind the "things" of the world we encounter in nature's setting the Thou of the cosmos and our souls become a part of an eternal dialogue.

Indeed the summer time can be for us the festival of the spirit.

BENJAMIN KREITMAN.

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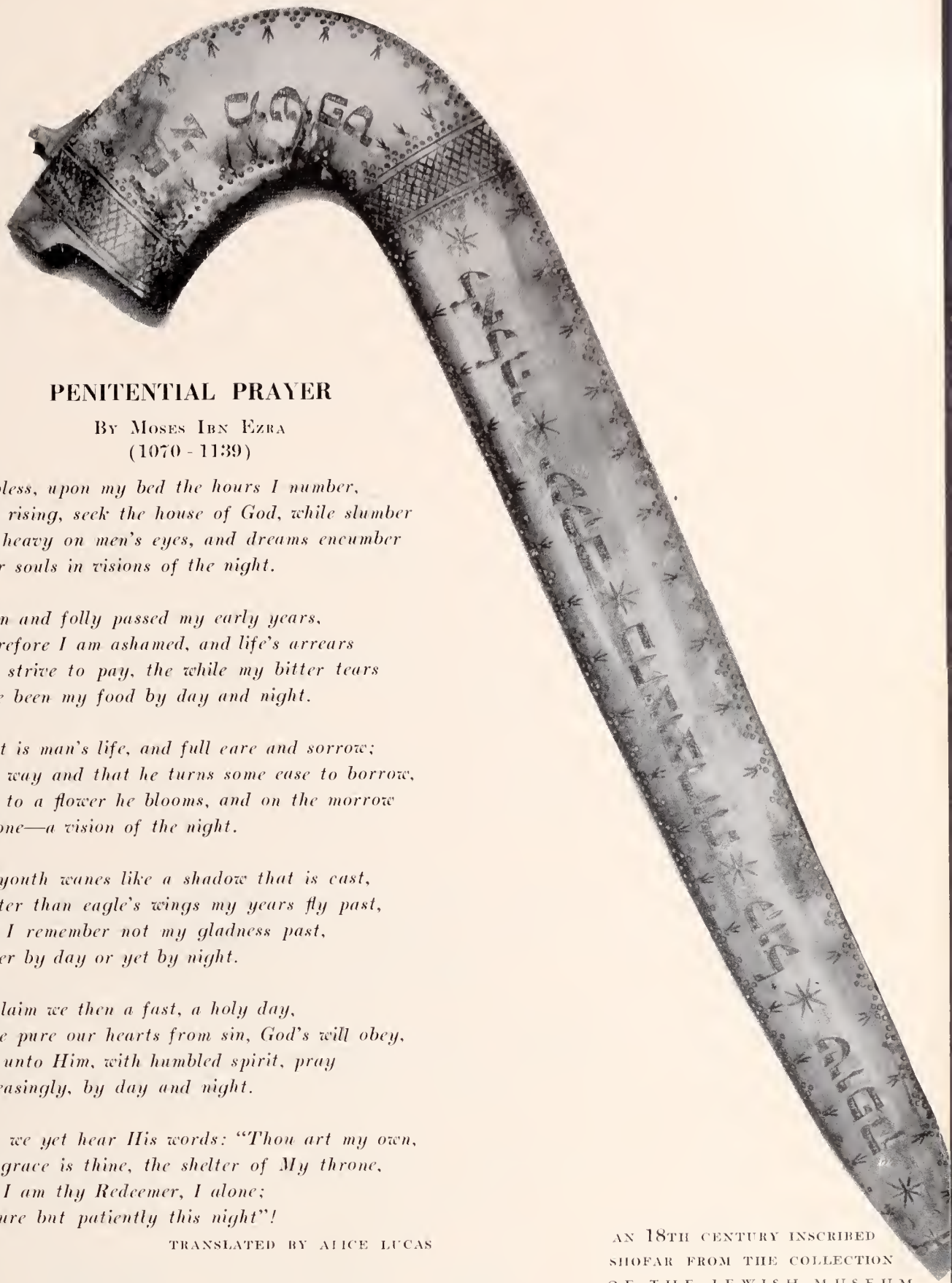
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## PENITENTIAL PRAYER

BY MOSES IBN EZRA  
(1070 - 1139)

*Sleepless, upon my bed the hours I number,  
And, rising, seek the house of God, while slumber  
Lies heavy on men's eyes, and dreams encumber  
Their souls in visions of the night.*

*In sin and folly passed my early years,  
Wherefore I am ashamed, and life's arrears  
Now strive to pay, the while my bitter tears  
Have been my food by day and night.*

*Short is man's life, and full care and sorrow;  
This way and that he turns some ease to borrow,  
Like to a flower he blooms, and on the morrow  
Is gone—a vision of the night.*

*My youth wanes like a shadow that is cast,  
Swifter than eagle's wings my years fly past,  
And I remember not my gladness past,  
Either by day or yet by night.*

*Proclaim we then a fast, a holy day,  
Make pure our hearts from sin, God's will obey,  
And unto Him, with humbled spirit, pray  
Unceasingly, by day and night.*

*May we yet hear His words: "Thou art my own,  
My grace is thine, the shelter of My throne,  
For I am thy Redcemer, I alone;  
Endure but patiently this night"!*

TRANSLATED BY ALICE LUCAS

AN 18TH CENTURY INSCRIBED  
SHOFAR FROM THE COLLECTION  
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### CONTINUING IN THIS ISSUE:

## DR. ISRAEL H. LEVINTHAL'S MEMOIRS

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# Brooklyn Jewish Center Review

Vol. XXXVIII

AUGUST - SEPTEMBER, 1956 — ELUL, 5716

No. 1

## CONTEMPORARY SOVIET ANTI-SEMITISM

IT IS always a matter of bewilderment that any Jew can be a communist, or, if not affiliated with the party, can retain a feeling of sympathy for the practices of the Soviet regime.

The communist philosophy is in fundamental conflict with every tenet of Judaism. Its theological basis—as much a part of the entire creed as its economic and political thesis—denies the existence of God. Communism negates the importance of the individual in relation to society and makes him but a tool for governmental use, whereas Judaism stresses the values of the individual as having been made in the image of God.

So much for theory. The practices of the Soviet government offend in equal measure against Jews. The gloss which the present rulers of Russia seek to place upon the record is shown by the specifics of this record to be completely false. Krushchev's contemporary denial of anti-Semitism and his belated blaming of Stalin for past anti-Semitic programs do not obscure the facts of history. The steady and unrelenting series of restrictions imposed upon Jewish life in Russia and among the satellites proves too conclusively the existence of an underlying purpose to enable Khrushchev, so long a power in Soviet councils, now to absolve himself and his cohorts from responsibility.

The conclusions and judgments of the American rabbis upon their recent visit to the Soviet Union have but confirmed impressions long held in this country concerning the status of Jews and the disappearing vitality of Russian Jewish life. To all intents and purposes there is, except among the nearly extinct older generation, no Jewish life as such. Syna-

gogues, where they have been permitted to remain unmolested, are virtually empty. The Hebrew language is as unknown to the younger generation as Hottentot. No religious instruction is given to the youth. Yiddish literature died at the source with the violent purging of Yiddish writers. In fine, the same Russia, which in former generations saw the flowering of individual geniuses such as Sholom Aleichem, Peretz, Mendele Mocher Sefarim, is today an arid desert in the fields of Jewish culture. The great communities of Vilna, Kovno, Warsaw and other centers of Jewish contribution to spiritual values, have passed from the world scene and, what is perhaps even sadder, give no promise of fruit in the future.

With the exception of the minimal fringe of Jews represented by the Council of American Judaism, all Jews have a sense of pride in, and hope for, the well-being of the State of Israel. It is a completely natural and laudable feeling of spiritual affinity for that young country, engendered out of the well-springs of our people's history. When, therefore, the Soviet government makes a direct attack upon Israel in any manner detrimental to that country, a Jew should feel outraged. More particularly is this true when such an assault has American implications. Thus "The Great Soviet Encyclopedia," recently published by decree of the Soviet Council of Ministers, charges that Britain and the United States provoked the 1948 war between Israel and the Arab states. This document charges further that Israel is but a colony for Britain, existing only as a strategic base to be used in a war of aggression. The Israeli government is

described as a reactionary group aiming to silence all internal democratic forces in order to oppress the Jewish working masses and the Arab minority. The Arabs, it is asserted, are deprived of all political and economic rights.

The utter and mendacious falsity of this diatribe is self-evident. Nevertheless, it is importantly harmful in two ways. The Soviet masses will be affected by it, with a consequent and concomitant engendering of further anti-Semitic attitudes. Here in America, the professional anti-Semites will find in it an additional source of material for their campaigns.

And yet, sadly enough, there will probably still be Jews who can find it in their consciences to be not only apologists for, but affiliates of the vicious Soviet system and communist creed. Fortunately, they are but few in number. To them, their Jewishness is merely the accident of birth. The rest of us can see them go their own way—their own wrong way—with no sense of loss.

WILLIAM I. SIEGEL.

## A GOOD DEED FOR ISRAEL

WE HAVE so frequently utilized these columns in criticism of our State Department's policies in regard to Israel that it is pleasant to make acknowledgment of one project sponsored by the State Department which will be greatly beneficial to the Israeli people.

It is now proposed by our government to spend 3½ million dollars in Israeli pounds on 44 humanitarian, scientific and cultural developments in Israel.

(Continued on page 4)

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# "JUST BETWEEN OURSELVES"

"וְעַתָּה נִתְּנָה לָנוּ"

*An Intimate Chat Between Rabbi and Reader*

## THE JUDGMENT DAYS

**R**OSH HASHANAH, the Rabbis remind us, commemorates the creation of the world. According to the teachings of these sages, God only started the work of creation—"all that He fashioned is still not completed." It is for us to complete it. In that sense, we are "co-workers with the Holy One, blessed be He."

On Rosh Hashonah, man stands in judgment concerning his relationship to others, and he is judged by the extent of his failure in perfecting this world of ours.

All that we need to do is to look about us to realize how miserably man has failed in this God-assigned task, and how much all nations and all mankind need a Rosh Hashonah, a day of reckoning and judgment. What a better world this would be if the message of Rosh Hashonah would be universally accepted.

To us Jews, this day of judgment has an added meaning. We are part of the world, and we share in the responsibility of achieving the world's perfection. But

we also have a special task in perfecting our own Jewish life. We have witnessed the miracle of the creation of the State of Israel. But there is so much for us yet to do to perfect the miracle, to endow Israel with strength and safety, with peace and happiness. As Jews, we stand before judgment, and we must take stock of what we did and what we failed to do.

We must also take reckoning of our work in perfecting our spiritual and cultural life in our own community and in all America. We have witnessed a slight awakening on the part of the American

Jew to make of his religion a vital and dynamic force in his life and in the life of his children. But how much there is still to do to transform that awakening into a blessed influence over the life of all American Jewry!

It is our fervent prayer that we Jews, and all mankind, may be inspired to make good use of the message of this solemn season, so that it may bring nearer the happy day when all our hopes and prayers will be realized.

May this New Year bring to all of us the Divine blessings which shall enrich our lives and make them sources of blessedness for our people and for all mankind.

*Israel H. Perithal*

## TWO RUSSIAN YIDDISH WRITERS "REHABILITATED"

**P**ERETZ MARKISH and Itzik Feffer, two of Soviet Russia's outstanding Yiddish writers, who disappeared in 1948 and were executed, have been posthumously rehabilitated in the pages of *Literaturnaya Gazeta*, Russia's top literary journal.

The magazine printed six of Markish's poems, translated into Russian, and a preface to his work which lauded Feffer as the discoverer of Markish's talent. While nothing definite was stated as to their disappearance and death, the practice of giving favorable publicity is, in Russia often a means of clearing persons who have been disgraced or have been allowed to be forgotten.

The six poems were highly praised in a foreword by Nikolai Tikhonov, a leading Soviet poet, as having "poetic force and genuine high emotion." The poems, he said, were marked by "great characters, civic inspiration and strong intonation." Tikhonov also reminisced about conversations held with Markish in the last years of World War II.

Both Feffer and Markish were arrested by the secret police in the last years of Stalin's reign. There has never been any public confirmation of their execution.

Itzik Feffer, and a prominent Soviet Union Yiddish actor named Michoels, were in New York during the war years on a goodwill mission to the United States in behalf of the Russian war effort and collected large sums of money for their country. It is recalled by those who met Feffer that he spoke with pride of his position in the Soviet Union. He said that his daughter intended to study medicine, and unlike some medical students here, who found difficulty entering medical schools because they were Jews, his daughter would find no obstacles, and would even receive a subsidy from the government. He himself, he related, was given every opportunity for creative work and passed his summers in a *dacha*, or country home.

Following this visit to America he returned home—and to his death.

## A GOOD DEED

*(Continued from page 3)*

The funds have been built up over the past four years through the purchase in the U. S. A. of books and magazines for shipment to Israel, the payments being made in pounds and exchanged for dollars by the American government. In effect, the 3½ million dollars is a gift by the U. S. A. to the people of Israel. Among the beneficiaries of this fund will be orphanages, Israeli universities and archaeological researches.

Much credit for this valuable result is due to Mr. Bernard Katz of New York, who negotiated the matter for the State Department.

W. I. S.

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IN AN earlier part of these reminiscences I recalled the personalities and events of my early childhood which greatly influenced me in choosing the rabbinate as my life career and developed a love for and an appreciation of the art of preaching. I want now to record the Jewish life in my home city of Philadelphia, in those days of my childhood and boyhood more than a half a century ago.

It is strange how vividly such early memories come back to one. And the older one gets the more does the mind insist on recalling the past. When we are young, we live in the future, in dreams and hopes of what is to be. When we begin to feel the approach of old age the process is reversed. Instead of living in the future we instinctively relive the past. The wise Rabbi tells us: *Ben shishim l'siknab*, "At sixty one reaches old age"; *ben shivim l'sevab*, "at seventy, the hoary head." But the Hebrew expressions are much more meaningful. One does not always become an old man at sixty. The Rabbi does not say, "at sixty one is a *zaken*, an old man." He says, "at sixty *l'ziknab*, one goes towards old age." And so, too, "at seventy *l'sevab*, one goes towards the hoary head." We may still cling to youth, and even at times, deceive ourselves into believing that we are yet young. But these memories of the past, which begin to force their attention upon us, are ample proof that we are going *l'ziknab*, towards old age.

The earliest recollections that I have are of the *cheder*, the Hebrew school which I attended. There was already in those early years a *Talmud Torah*, a community Hebrew school, which my sainted father, of blessed memory, succeeded in founding. It was situated as I recall on Catharine near Third Street. Why I was not taken to this school I do not exactly know. The reason may have been that just because it was a community school no tuition fees were charged. In fact the English name of the school was The Hebrew Free School. And so those who could afford to pay and those who, though they could not afford it, wanted to pay, sent their children to a private school or *cheder*. I was taken to such a school, conducted

## Rabbi Levinthal Continues the Fascinating Memoirs of his Boyhood

# REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

by a popular teacher, a Mr. Sheftelson. In keeping with the old tradition, my sainted mother, of blessed memory, brought me to the *cheder* when I was about six years old. The very first day of a child in the *cheder* was a most memorable one, and it must have made an indelible impression on the young mind. Before the child had a chance to accustom himself to his new surroundings, the teacher immediately initiated him into his studies. The teacher would show him the alphabet and mechanically make him repeat the sounds of the letters and the vowel points.

As the child succeeded in repeating a few of the letters, and while his eyes were glued on the page, the teacher would let fall a penny and some sweet cookies, informing the child that this was a gift dropped by a heavenly angel, rewarding him for his interest in his studies. I recall such a scene vividly, though I cannot vouch that this recollection is of my own initiation. But it happened so often—with the registration of each new pupil—that it seems as if I myself received those heavenly gifts.

The teacher was rather odd in appearance, resembling one of the Pickwickian characters. He was short and stout, with a big round head, without beard or mustache. Not that he shaved, but hair just did not grow on his face. The entire *cheder* consisted of one large room on the second floor of his home. He was the sole teacher, and he had a rather clever system. There were three or four rows of benches. Each row represented a group or a class. In the first row sat the youngest children, then came the next older group and finally the oldest boys. (The entire student body consisted of boys, since no one at that time thought it proper or necessary to send girls to a *cheder*.)

Mr. Sheftelson would teach one row, and the others would study their lesson. He would then proceed to the next row, and while he taught these, his eyes would

continually rove over the entire class, instantly spotting a pupil whose attention wandered. Usually he would sit at his desk while teaching and sip from a glass of milk and hot water, which his wife or dutiful daughter would continually bring to him.

In a conspicuous part of the front wall of the class-room there hung a leather strap which served as a constant warning to us. And the strap did not serve merely as an ornament. Many and many a time it would be used in a manner which of course would not be tolerated today. If a boy wilfully disobeyed an order, if he could not account for an unexcused absence, or for any reason which, in the judgment of the teacher, was deserving of punishment, he would be asked to step forward, lie down on the front bench, and while two older boys held him in that position, the strap began its work—without hindrance from the victim's pants. The strange thing to note is that seldom would the boys complain of this treatment to their parents. It was accepted as a norm in the process of education. And even if a boy did complain to his parents, he received no sympathy, and the usual retort of the parent being that if he was punished he undoubtedly deserved it.

But there were also times of unbounded joy in the *cheder*. The festival of Hanukkah was one such occasion. Weeks before the approach of the festival, the teacher would shop for toys which were to be presented to the pupils. The classroom was a veritable toy-shop, stuffed with sleds, police and firemen's suits, all sorts of games. The teacher would write the names of all the pupils on slips of paper and place them in a bowl. In another bowl he would place the slip on which he listed all the gifts. On Hanukkah, a party was arranged, at which the slips of both bowls were drawn, and the prizes were awarded according to the reading of

the slips. Everyone seemed satisfied and happy with whatever chance accorded to him, and the spirit of Hanukkah joy was an unforgettable one.

Despite the fact that the school session consisted of three hours, five days a week, I must confess that the amount of knowledge the boys acquired after studying several years was very elementary — a familiarity of the prayer book and the mechanical translation of certain sections of the Pentateuch. In fact, when I was about nine or ten years old, father transferred me to another *cheder*, conducted by a well-known teacher, a Mr. Hoffman, where the curriculum was more advanced. While beginners were admitted, these were very few, and most of the boys would study the Prophets and Psalms, the commentary of Rashi and even the beginnings of Talmud.

Mr. Hoffman was a handsome man, tall, with a fine dark brown beard, and possessing a rare capacity for making the pupil study. It was he who prepared me for Bar Mitzvah ceremony. He, too, was the sole teacher of his school, and the method of instruction was similar to that of Mr. Sheftelson. But whether the child learned much or little, the teachers of both schools somehow did succeed in instilling a love for the Jewish people and a reverence for our religious teachings and ideals. I recall one afternoon in Mr. Sheftelson's school when the entire class was gathered awaiting the entrance of the teacher. When he entered, even the youngest child could sense that he was deeply depressed. We missed the customary jovial greeting. When he took his seat he turned to the class and in a tone of sadness said: "Children, a great tragedy has befallen our people. The Rabbi of Kovno, Rabbi Isaac Elchanan, died!" In a few simple words, in Yiddish, the language of instruction, which all the boys understood, he told of the Rabbi's greatness and of his undisputed leadership of world Jewry.

I was then very young, about eight years, and though I and the other youngsters could not fully appreciate the meaning of the announcement, all of us nevertheless were made to feel that something terrible happened to our people and a peculiar sadness filled our hearts the rest of that day. I remember that when I came home I found father saddened by

the same news and he was rather pleased that our teacher had told us of the greatness of that loss.

In my high school years I no longer attended *cheder*, but was given instruction at home. I was fortunate in those years to study under three masterful pedagogues — Mr. Baruch Hanapolsky, who became the first principal of the Yeshivah Mishkan Israel, Mr. Hillel Malachovsky, one of the pioneers in publishing a fine children's Hebrew textbook for Bible study, and Mr. Joseph Doktorowitz, who at that time won fame because of the beautiful model of the ancient Temple in Jerusalem which he had constructed with remarkable skill, and which was often exhibited in Philadelphia and New York. One of the great joys of my life was that Mr. Malachovsky and Mr. Doktorowitz, who later made their homes in Brooklyn, were frequent worshippers at the Brooklyn Jewish Center and listening to the preaching of their former pupil. It is difficult to describe the tender feelings that were mine while preaching as

I faced these men, and when I received their warm congratulations, and frequent rich suggestions, after the service.

A few weeks after the death of the great Rabbi of Kovna, father announced that he would deliver a *hesped*, a eulogy of the deceased, on a certain evening in the Bnai Abraham Synagogue on Lombard near Fifth Street. It was his custom to offer such a *hesped* on the death of every outstanding rabbinic scholar. But here there was special reason—the Rabbi of Kovno gave father *semichab*, rabbinic ordination.

Young child that I was, I accompanied father to this memorial meeting. The synagogue was crowded long before the announced hour. The Jews of that day had only recently come to America. The name of Rabbi Isaac Elchanan, as well as the names of the other great spiritual leaders in the east-European lands, were familiar to all of these Jews. They knew of their greatness, and their death struck at their hearts as if someone very close

## TILLERS OF THE ISRAELI SOIL



In Israel the gun goes with the spade. This photograph of a group of Israeli farm workers shows graphically the spirit of the settlers who ride to work in the fields under guard but face the danger of Arab attack with cheerfulness as well as determination and courage.



and dear to them had passed away.

The *besped* in those days was altogether different from the formal eulogy of our time. Father first went into a learned discussion of the important role the scholarly leader played in Jewish life, the rabbinic evaluations of such a rabbinic loss, and then coming to the immediate subject of eulogy, he would begin in a most plaintive sing-song manner, to describe the depth of the loss. The entire congregation, men as well as women, would join in uncontrolled sobbing. As a climax, father would suddenly turn to the ark, unfold the ark cover, and, with the entire congregation standing, would plead to our Heavenly Father in that same plaintive voice, to spare the people another like loss, and to continue to bless them with spiritual and scholarly leadership.

Such a *besped* usually lasted about two hours, concluding with the Cantor's chanting of the *El Moleh Rachamim* prayer. While the congregants were exhausted because of the sobbing and the emotional strain, they nevertheless felt a peculiar satisfaction in having participated in a loving and reverent tribute to one whose services they appreciated so much. They did not hurry from the Synagogue; they wished to linger on and on, as if they could not sufficiently express their great sense of mourning. Alas, how rare is now that feeling of personal attachment to the spiritual and cultural giants of our day! Again I must state that while I have these definite impressions of father's *besped*, I cannot vouch that it was the *besped* for the Rabbi of Kovno that I have just described. Father was frequently called upon to deliver such *bespedim*, and it is possible that having heard him so often when I was older, I may have subconsciously associated these memories with that early event. And yet, the fact keeps repeating in my mind that it was just that important *besped* that I recall.

Since I am not recording these reminiscences in chronological sequence, I will return to my first Hebrew teacher, Mr. Sheftelson. Once during the year, he played an altogether different role. It was the custom for the leading laymen of the various congregations ministered by father to assemble in our home on the afternoon of Shemini Atzeret (the Festival of Conclusion following Sukkot) to

welcome in happy and joyous fashion the festival of Simhat Torah—the Rejoicing of the Torah. Long tables, laden with food, beer, wine and whisky, filled the large dining room, office and parlor.

At such a gathering it was permissible, nay, almost mandatory for even the most sedate and formal of Jews to get into the spirit of the day and to abandon themselves to the fullest measure of joy. They would dance around the tables, singing traditional melodies, exalting the glories of Torah. At every such celebration, Mr. Sheftelson was the leading entertainer. He would suddenly change character, wrap his head and face in a woman's shawl and impersonate an old woman as she read her *Taznab Urenah*, the popular Yiddish folk collection of Biblical tales and their simple interpretations which pious women loved to read on the Sabbath. It was more a caricature than a portrayal, and because his beardless face could be made to resemble a woman, his impersonation would cause unbounded laughter. And yet it is strange, and certainly true of the traditional Jewish character, that though there was merriment, and the strong drink had had its usual effect, the fun would suddenly stop, and all would turn to father with the request of "a word of Torah"—which was but another, and perhaps a more beautiful way, of asking him to deliver an address.

The spirit immediately changed; the address was not a venture into humor at all, but rather a serious dissertation on the importance of Torah in Jewish life and how the joy of Torah should really express itself. It was only after the address, to which the assembled guests listened with great attentiveness and admiration, that the entire company, with father at the head, proceeded, in gleeful fashion, to the synagogue, there to participate in the procession of the Torah scrolls and to give full expression once more to their great delight in the Torah.

While recollecting such joyous gatherings, my memories turn to a festive occasion which was annually celebrated by the Philadelphia Zionists. These were an enthusiastic group and they took advantage of every opportunity to instill a love for the Zionist ideal in the hearts of our people.

As the reader undoubtedly knows, our major festivals were all both of a religious

and national character. And so these Zionists succeeded in restoring and re-emphasizing the national aspect of holidays which retained in the diaspora a purely religious character. Such a festival—a minor one indeed—was Hoshanah Rabbah—the seventh day of Sukkot. According to a folk tradition, the final fate of man for the coming year is sealed on that day. Though the Day of Atonement is supposed to be the final day of reckoning, the people's mind fashioned this extra period to give the sinner one more chance to win God's favor.

Thus the custom developed among pious Jews to remain awake the entire night to recite portions of the Bible and special penitential prayers; for the heavens were supposed to open that night so that the prayers could more easily penetrate the portals of the throne of Heavenly Justice.

The Zionists made use of this day of reckoning, and Hoshanah Rabbah eve was annually reserved for a Zionist gathering. Here, too, they would sit at tables, piled with fruit and goodies prepared by the wives of these Zionists, who, although not yet organized into a separate women's society, were so imbued with the Zionist ideal that they were always ready to do their share in furthering the cause. The people would assemble and begin the celebrations at a late hour, after ten o'clock, since they wished to continue the festivities till long after midnight.

Many of us youngsters, members of the "Aids of Zion," would also participate, and after the gathering disbanded about two in the morning, we would always resolve to stay awake the remainder of the night. We would take walks, stop in at the Horn and Hardart Automat, on Eighth and Chestnut Streets, for coffee, but finally, despite our good intentions, we had to give up and return to our homes for at least a few hours sleep.

This annual celebration had a tremendous influence in strengthening the Zionists' idealism and their dedication to the cause. They would look forward all year to this event, for they felt that on that night they acquired what the pious Jew achieved on the Sabbath, a *nesbama yeserab*, an additional soul, which granted them a double share of devotion to their people and to their people's old-new-land.

*Dr. Levinthal's memoirs will be continued in the next issue of the REVIEW.*



# NEWS OF THE CENTER

## HIGH HOLY DAY SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday evening, September 5th, at 7:00 o'clock; on Thursday, evening, September 6th, at 7:00 o'clock, and on Thursday and Friday mornings, September 6th and 7th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock. Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, September 14th, at 6:45 o'clock.

Yom Kippur services will begin on Saturday morning, September 15th, at 7:30 A.M. The Yizkor service will be held at 11:00 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted

by the Center Choir under the personal leadership of Mr. Sholom Secunda, Music Director of the Center.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services in the Auditorium Wednesday and Thursday evenings, September 5th and 6th, at 7:00 P.M., and on Thursday and Friday mornings, September 6th and 7th, at 7:30 A.M. Rev. Max Hoeflich will officiate.

#### Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

#### Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Friday evening, September 14th, at 6:45 P.M.

Yom Kippur Services—Saturday, September 15th, will begin at 7:30 A.M. Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:30 A.M., Musaf services will start at 12 Noon, Minha services will be held at 4:15 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:45 P.M.

### YOUTH CONGREGATIONS

#### Junior Congregation

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, September 6th and 7th, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, September 14th, at 6:45 P.M.

The services on Yom Kippur will be held Saturday morning, September 15th, at 10:00 A.M. and 3:30 P.M.

#### Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

#### Candle Lighting During High Holy Days

Candles will be lit on Wednesday and Thursday evenings, September 5th and 6th (Rosh Hashanah), at 7:03 P.M.

On Yom Kippur, Friday evening, September 14th, candles will be lit at 6:47 P.M.

#### Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, September 15th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

#### Sabbath Services—Shabbat Shubah

Friday evening services at 6:00 P.M.

Kindling of candles 6:57 P.M.

Sabbath Services commence at 8:30 A.M. The Young Folks League will conduct the services.

Sidra or portion of the Torah—Haazinu. Deut. 31.1-52.

Haphtorah Readings: Prophets, Hosea 14.2-10; Micah 7.18-20.

Minha services at 6:00 P.M.



**Daily Services Week of Sept. 9th**

Morning services at 7:00 and 8:00 A.M.

Minha services at 7:05 P.M. followed by Maariv.

**Succoth Services**

Succoth services will be held in the Main Synagogue on Wednesday and Thursday evenings, September 19th and 20th, at 6:45 P.M.

The services on Thursday and Friday mornings, September 20th and 21st, will begin at 8:30 o'clock.

Rabbi Levinthal will speak at the services to be held on Thursday morning. The sermon on the second day will be preached by Rabbi Kreitman.

**Hoshanah Rabbah Services**

Hoshanah Rabbah services will be held Wednesday morning, September 26th, in the Main Synagogue at 7:00 o'clock.

**Concluding Succoth Services**

Shemini Atzeret services will begin on Wednesday evening, September 26th, at 6:50 o'clock. The services on Thursday morning, September 27th, will be held at 8:30 o'clock. Rabbi Kreitman will preach immediately after the memorial services.

The Simhat Torah services will be held on Thursday evening, September 27th, at 6:30 o'clock; and on Friday morning, September 28th, at 8:30 A.M.

Cantor Sauler will officiate and will be assisted by the Center choir led by Sholom Secunda during these holidays.

**SUCCOTH SERVICES FOR YOUTH CONGREGATIONS****Junior Congregation**

Services for the Succoth holidays will be held in the Junior Congregation on Thursday and Friday mornings, September 20th and 21st, at 10:00 A.M.

For the concluding days of the Succoth holiday the services will be held on Thursday and Friday mornings, September 27th and 28th, at 10:00 A.M.

All young people of the community are invited to attend.

**Children's Congregation**

Services in the Children's Congregation for the Succoth holiday will be held on Thursday and Friday mornings, September 20th and 21st, at 10:30 A.M. A special kiddush will be given in the

Succah following the services. Children under 11 years of age are cordially invited to attend.

For the concluding days, these services will be held on Thursday and Friday mornings, September 27th and 28th, at 10:30 A.M.

**Sabbath Services—Week of Sept. 21st**

Friday evening services at 6:00 P.M.

Kindling of candles at 6:35 P.M.

Sabbath Services at 8:30 A.M.

Minha services at 6:00 P.M.

**Sabbath Services—Week of Sept. 28th**

Friday evening services at 6:00 P.M.

Kindling of candles at 6:34 P.M.

Sabbath Services at 8:30 A.M.

Sidra or portion of the Torah—"Beresrit"—Genesis 1.1-6.8.

Haphtorah Readings: Prophets, Isaiah 42.5-43.10.

Minha services at 6:00 P.M.

**Daily Services**

Morning services at 7:00 and 8:00 A.M.

Minha services: Week of September 21st—6:40 P.M. Week of September 28th—6:30 P.M. Followed by Maariv.

**NEW YEAR GREETINGS TO MEMBERS**

ON THE eve of the Jewish New Year 5717, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5717 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Dr. Moses Spatt, *President*

Maurice Bernhardt, *1st Vice-Pres.*

Frank Schaeffer, *2nd Vice-Pres.*

Fred Kronish, *Treasurer*

Harry Blickstein, *Secretary*

Mrs. Henry Sandler,

Mrs. Bernard Mattikow,

*Recording Secys.*

Mrs. Fanny Buchman, *Social Secy.*

Mrs. Benj. H. Wisner, *Corr. Secy.*

**From the Center Staff**

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

David M. Gold,

*Executive Director.*

**Holiday Gym Schedule**

The Gym and Baths Department will be open on Wednesday, September 5th (Erev Rosh Hashonah), for men and boys from 1:00-4:00 P.M.; will be closed on Thursday and Friday, September 6th and 7th, for Rosh Hashonah and will reopen on Sunday morning, September 9th, at 10:00 A.M., for men.

The following week, on Friday, September 14th (Erev Yom Kippur) the Gym and Baths Department will be open for men and boys from 12 to 3 P.M.

The Gym and Baths will be open Wednesday, September 19th, for men and boys from 1:00-4:00 P.M.; will be closed on Thursday and Friday, September 20th and 21st, for Succoth and will reopen on Sunday morning, September 23rd, at 10:00 A.M., for men.

The following week the department will be open on Wednesday, September 26th, for men and boys from 1:00-4:00 P.M.; and will be closed on Thursday and Friday, September 27th and 28th; will reopen on Sunday morning, September 30th, at 10:00 A.M., for men.

**From the Sisterhood**

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5716 and hopes for an even more successful season in 5717.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Benjamin Markowe, *President*

Mrs. Abraham Meltzer,

Mrs. William Sauler.

*Vice-Presidents*

Mrs. Joseph Levy, Jr., *Treasurer*

Mrs. Harold Brown, *Fin. Secy.*

## ANNUAL MEETING, OCTOBER 25

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 25, 1956 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

### OFFICERS

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	<i>Secretary</i>		HARRY BLICKSTEIN

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(For a term of three years, 1956, 1957, 1958)

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Max Goldberg	Fred Kronish	David Spiegel
	Samuel Rottenberg	

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Blacher, Chas.	Joley, Albert	Miller, Dr. S. J.
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Caplow, Samuel	Kaufmann, Leo	Riffman, Elmer
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Gluckstein, I. I.	Levine, Mrs. M. B.	Spatt, Milton E.
Goldfein, Dr. M.	Levy, Abraham	Stark, Abe
Goldsmith, Herman	Levy, Jos., Jr.	Steingut, Stan.
Goody, Chas.	Levy, Mrs. M. M.	Wisner, Benj. H.
Gottlieb, Irv. J.	Lindenbaum, Abr.	Zirn, Abr. H.
Greenspan, Irv.	Lowenfeld, Isador	Zirn, Samuel
	Lowenfeld, Mrs. I.	Zucker, Harry

### NOMINATING COMMITTEE

Nathan D. Shapiro, *Chairman*

Morris Bloomstein	Edward Isaacs	Mrs. I. Lowenfeld
William Brief	Alexander Kopp	Benjamin Markowe
Emanuel Harrison		Jack Sterman

WE TAKE pleasure in announcing the marriage of Miss Joyce Krimsky, daughter of Mr. and Mrs. Joseph Jesse Krimsky, to our rabbi, Dr. Benjamin Kreitman, son of Mrs. Jacob Kreitman and the late Reverend Jacob Kreitman. The ceremony was performed Tuesday, August 7, at the Jewish Theological Seminary, where Dr. Kreitman had been ordained rabbi and received the degree of Doctor of Hebrew Literature.

Dr. and Mrs. Kreitman will reside at 486 Brooklyn Avenue, Brooklyn.

### Open Meeting of Nominating Committee Sept. 11

The Nominating Committee will hold its open meeting on Tuesday evening, September 11th, at 8 o'clock. Members of the Center are invited to attend this meeting for the purpose of making suggestions to this committee.

### Sabbath Services, Sept. 1st

Dr. Benjamin Kreitman will preach the sermon at the services on Sabbath morning, September 1st.

### Personals

Mr. Harold M. Jacobs of 1316 President Street has been elected President of the Crown Heights Yeshiva for the fifth consecutive term.

Mr. Theodore D. Mann, son of Mr. and Mrs. Martin M. Goldman of 763 Eastern Parkway, is the producer of the Circle in the Square Theatre.

Sandor Rosenberg, son of Mr. and Mrs. Abraham Rosenberg of 250 Crown Street, was graduated from the College of the City of New York with a Bachelor of Business Administration degree.

### Condolences

We extend our most heartfelt expressions of sympathy and condolence to:

Mrs. Elsie Barad of our Women's Gym Department, on the loss of her beloved mother on July 27th.

Mrs. Richard Blick of 710 Montgomery Street on the loss of her beloved mother, Ida Alper, on June 30th.

Mr. Louis Daum of 32 East Beech Street, Long Beach, L. I., on the demise of his beloved mother on July 25th.

Mr. Philip A. Levin of 60 Plaza Street on the loss of his beloved brother, Hyman, on August 19th.

Mr. Abraham P. Puchkoff of 3101 Avenue I and Mr. Theodore H. Puchkoff of 745 Troy Avenue on the passing of their beloved mother.



# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*After a relaxing summer, I am certain we shall all return with renewed vigor and rededication to the principles of our traditional heritage.*

*As we approach the coming New Year we pray for faith, courage and vision for the days ahead. We shall endeavor to use this Rosh Hashonah and Yom Kippur as a springboard from which to immerse ourselves in more Jewish activities, in more intensive ethical and moral living in our personal lives and in the community as a whole.*

*May each one of us indicate our revitalized and recreated spirit by pledging to continue to provide significant contributions to our Center and our Sisterhood.*

*L'Shono Tovo Tikosevu.*

MOLLY MARKOWE, President.

## Sisterhood's General Meeting

The final General Meeting of the season, held on Monday evening, June 11, brought forth a large gathering of members, their husbands and friends, to witness a splendid presentation, to enjoy the singing of a charming performer, and to participate in an all-absorbing program. An inspiring prayer delivered by Mrs. Harold Brown, and the singing of the Anthems led by Cantor William Sauler, preceded many important announcements. Mrs. Isador Lowenfeld, chairman of the Nominating Committee, read the new slate of officers and Executive Board members, all of whom will be installed at our first meeting in the fall. Our president, Mrs. Markowe, then introduced the program of the evening, the play entitled "The Survival," performed by the Aviva Group of Hadassah. By some happy circumstance, many of the "actresses" were members of our Sisterhood as well, and we wish to acclaim the following for their outstanding performances: Mrs. M. Robert Epstein, as the narrator, and Mrs. Wm. Sauler, Mrs. Irving Gottlieb, Mrs. Tobias Glovinsky and Miss Janet Epstein. As a postlude to the play, which had for its theme the Youth Aliyah movement, an appeal for

U.J.A. was made by Mrs. Epstein, resulting in additional funds raised for this very worthy and urgent cause.

Our guest artist, Mrs. Isobel Walters, gave a sparkling rendition of several well known selections, and the evening's program concluded with delightful refreshments.

We look forward to the new season with keen anticipation and enthusiasm, and with the hope that all our members and friends have had a happy, healthy summer's vacation.

## National Women's League Convention

The Biennial Convention of the National Women's League of the United Synagogue, our parent organization, will be held at the Concord Hotel, Kiamasha, N. Y., from November 11th to the 14th. An agenda of seminars, workshops, exhibits, and addresses by prominent leaders in Jewish life promises a most inspiring and stimulating Convention. Because of the Concord's proximity to the city, we know that many Sisterhood women will want to attend the Convention. Please communicate with Mrs. Benj. Markowe, PR. 2-1287, for further details.

## Closing Executive Board Meeting

Our closing Board meeting, held on Wednesday, June 13th, proved to be a gala event. We were all invited to be the luncheon guests of our president, Mrs. Markowe, who tendered this luncheon in honor of her daughter's recent marriage. Following the meaningful invocation delivered by Mrs. Julius Kushner, we were served a delicious repast prepared under the supervision of our two vice-presidents, Mrs. Abr. Meltzer and Mrs. Wm. Sauler, and the chairman of our Hostess Committee, Mrs. Chas. Marks. Reports from various chairmen was the next order of business; these reports were given by Mrs. Fred Zimmerman, chairman of the U.J.A. Committee, Mrs. Joseph Krinsky, for the "Golden Age" group, and Mrs. Jos. Levy, Jr., treasurer, who gave us a financial report. Newly-elected members of the

Board were introduced, after which many plans and projects for the coming season were discussed.

It was a time of gift-giving, as well as leave-taking. Among the recipients of our tokens of affection and esteem were Mrs. Ira Gluckstein, who retired as Recording Secretary after serving faithfully in that capacity for many years. In recognition of her manifold services performed in all Sisterhood projects, she was presented with a beautiful Israeli plate; and, in tribute to her many years as president of our Sisterhood in its early stages, Mrs. Joseph Horowitz was presented with a President's Pin.

After bestowing these well-merited gifts, Mrs. Markowe was, in turn, given a gift for her newly-married daughter, Shella Nan. This gift, a pair of Israeli candlesticks, was presented by Mrs. Isador Lowenfeld on behalf of the Executive Board.

We were honored by the presence of Rabbi Benjamin Kreitman who, in his brief remarks, acclaimed Sisterhood for its outstanding achievements. He also expressed his admiration for the fine spirit of friendship and camaraderie that exists among Sisterhood members—it is this spirit which is the underlying factor in the success of all our activities.

An announcement was made of our forthcoming annual Mother-Daughter Luncheon to be held on Wednesday, October 31st, and tickets were distributed for this event.

After the motion for adjournment was passed, members bade each other farewell and looked forward to a well-deserved vacation of rest and relaxation until the Board reconvenes in the fall.

## Excerpts of Correspondence

From the National Ramah Commission of the United Synagogue:

"We are in receipt of a check in the sum of \$100, presented by your Sisterhood, to be awarded as a partial scholarship to one of our campers. May I take this opportunity to thank you and the members of the Sisterhood for their generous contribution and for their interest and efforts on behalf of Ramah. We hope that the Ramah movement will be of continued interest to your community in the future.

(signed) M. Bernard Resnikoff,  
National Director"

It was also our privilege to award five scholarships, in the sum of \$500.00, to the Hebrew School of our Center, to be used for furthering the Hebrew education of deserving students.

#### Mother-Daughter Luncheon

This year we shall commemorate the Twentieth Anniversary Mother-Daughter Luncheon and Fashion Show on Wednesday, October 31st, at our Center. Mrs. William Sauler, chairman, and her co-chairman, Mrs. Benjamin Wisner, are already planning to make this event more glamorous and more successful than all preceding ones. Please ease their burden by making reservations at your earliest opportunity. Mrs. Sauler can be reached at PR 8-0416; and Mrs. Wisner at PR 3-6973. Subscription to the luncheon, \$6.75, including all gratuities and beautiful door prizes.

#### Cheer Fund

Mrs. Fanny Buchman, Chairman, reports the following donations:

In honor of Mrs. Markowe's daughter's marriage: Mr. and Mrs. Julius Kushner; Dr. and Mrs. Moses Spatt.

In honor of their son George's graduation from college: Mr. and Mrs. Joseph Levy, Jr.

In gratitude for her husband's recovery: Mrs. Isaac Wiener.

In honor of all their "simchas"—their daughter Tobia's marriage and their daughter Marian's graduation: Mr. and Mrs. Harold Brown.

In honor of her grandson's graduation: Mrs. Samuel Katz.

In honor of Sisterhood: Miss Clara Jonafsky.

In memory of Rabbi A. J. Lerman's father: Mr. and Mrs. Benjamin Levitt.

#### Calendar of Events

Tues., Sept. 18: Executive Board Meeting and Luncheon—12:00 Noon.

Wed., Oct. 3: Opening General Meeting and Installation—8:15 P.M.

Mon., Oct. 15: Executive Board Meeting—10:30 A.M. General Meeting—1:00 P.M.

Wed., Oct. 31: Mother-Daughter Luncheon and Fashion Show.

## YOUNG FOLKS LEAGUE

SUMMER went fast, but for the Young Folks League, it was a full one. The policy of rooftop meetings every week, instead of every other week as in the past, met with mixed results, mostly good. There was more of a feeling of continuity, although many familiar faces were missing each week because of vacations. On August 1st, a change of pace was introduced via a night party at Plum Beach.

The Yom Kippur night dance is here, the big kickoff to another fall season. Ike Gross, our past president, will be honored at a brunch (see calendar) which will undoubtedly be jammed, since Ike is one of our most popular members.

In the near future, all of you will receive a list containing the members of the Executive Board and the chairmen of the various committees. Unless you participate in committees you'll always remain an outsider at the Center. There's not that much work involved, and lots of fun, so call the chairman of the committee of your choice and get to know your fellow (and girl) members.

This is the time to get your friends to join BJC. We are at the threshold

of a fabulous season, with the strongest membership in the country. Maintaining our rigid policy, which has kept the membership at the highest level, no one who is not a member will be permitted into a meeting without an invitation. To get the invitation, leave a note at the desk, call the Center, or call me.

I want to take this opportunity to extend to all our members best wishes for a happy and healthy New Year.

#### Calendar

Sat., Sept. 22, 29, Oct. 6, 13, 20, 27, Nov. 3, 10, 17, 24, Dec. 1, 8, 15, 22, 29—Attend Sabbath services and meet the members of our congregation by being present in YFL row.

Sun., Sept. 23—A gala Brunch, honoring past president Ira "Ike" Gross. Lox, bagel, oratory, and loads of fun.

Wed., Sept. 26—Regular meeting—Orientation night—The big kickoff to the season.

Wed., Oct. 3—Regular meeting—Match your steps to the champs at Champagne nite—famous dancers—everyone gets in the act.

MORRIS J. BLOOMSTEIN,  
*President.*

## YOUNG MARRIED GROUP

AS A new season approaches and we prepare for a year of activity, we wonder why so many of you have not been "Regulars" in attendance at our meetings. We realize, of course, that all of you must have your own personal problems, such as baby-sitters, business commitments, and lack of transportation. Though we are in no position to provide limousine service, or a registered nurse as a baby-sitter, we might give you some good advice, and we are convinced that with a little thought on your part, you can find a way to attend at least some of our meetings.

The thought occurs to us, that possibly the incentive is not great enough, that our meetings may not necessarily interest you. To that we have only one reply: The social portion of our pro-

gram is naturally of interest to all, but how can we give you program material of interest if you are never present to tell us what type of program you would enjoy?

Since this is a new season, a new year, a new administration, we would like it to become a new "Young Married Group," a group of sociability and activity. So won't you make an attempt to help us?

Watch for the dates of our forthcoming meetings, and try your best to attend.

On behalf of the officers and Executive Board of the Young Married Group I want to extend greetings to the Center membership for a happy and healthy New Year.

HERBERT S. LEVINE,  
*President.*

## YOM KIPPUR 5 7 1 7

We appeal to you to contribute generously to our Kol Nidre Fund. This Fund is used to sustain and to advance the work of the Center, particularly in the field of Jewish education among the young and old of our community.

Please send your check, made payable to the Brooklyn Jewish Center.



## JUNIOR LEAGUE

THE Junior League has had a busy and exciting summer. For the second consecutive year its members have chosen to participate in planned activities appropriate for the season. They held beach parties, picnics, boat rides and hikes. In addition, they met for dancing on the roof of the Center on Wednesday evenings together with the Young Folks League.

The executive committee of the Junior League has completed the entire program for the year ahead, and copies have been distributed to the membership. The first meeting of the season will be held on Thursday evening, September 13, at 8:30 P.M. The session will take the form of a reunion and rally, and will also contain elements relating to the High Holy Days and the Sukkot holiday.

Because of the holidays, there will not be another meeting of the Junior League until October 4, at which time the program calls for square dance instruction by a professional caller. Also planned for October are a game night and an Israeli film festival.

The Junior League is the Center's special college age group. It meets on Thursday evenings and sponsors interest groups that gather throughout the week. The dues are very nominal, and applicants need not necessarily be Center members. The group is affiliated with the Young People's League of the United Synagogue of America and proudly holds the trophy for being the best all-around group in the country.

Mr. Hyman Brickman, Supervisor of Youth Activities, is personally in charge.

## Youth Activities

WE ARE pleased to announce that the youth activities program will get under way for the season on Saturday evening, September 22nd. At that time each of the two divisions—intermediate and senior—will have a reunion rally and dance. There will be band music, dance contests and other features specially planned to inaugurate an eventful and exciting year.

Admission to the dance will be free to all those showing their new membership cards. Others will pay 50¢.

On September 29th regular club ses-

sions will be held, preceded by gymnasium and pool for the boys. The girls will use the gymnasium and pool on October 6th, and thereafter on the first Saturday night of each month.

Registration for youth activities took place in the spring and is now *closed*, with the exception of certain categories in the younger groups and teen-age boys. Those desirous of discussing or completing registration may see Mr. Brickman, Supervisor of Youth Activities, on the following evenings at 8 o'clock: Thursday, September 8, and Tuesday, September 13.

## Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. George Altman of 763 Eastern Parkway on the engagement of their son, Lloyd T., to Miss Ina Resnick.

Mr. and Mrs. Barney Berke of 1394 President Street on the marriage of their son, Dr. Joseph Berke, to Miss Virginia Luckower on July 22nd.

Dr. Jack Cholodenk of 1206 East 18th Street on his marriage to Miss Bertha Shimken on July 22nd.

Dr. and Mrs. Julius M. Dan of 1362 President Street on the marriage of their son, Abraham, to Miss Barbara Shapiro on August 7th.

Dr. and Mrs. Max Dannenberg of 1349 President Street on the birth of a son,

Jay Kenneth, to their children Dr. and Mrs. Irving M. Katz on July 10th.

Mr. Armand Drexler of 1282 Carroll Street on his marriage to Miss Rita Golding on July 19th.

Mr. and Mrs. Bernard Fischbach of 8801 Avenue A on the betrothal of their son, Leonard, to Miss Myrna Goldstein. June 17th.

Mr. and Mrs. Harry Freedman of 135 Eastern Parkway on the engagement of their son, Jerome, to Miss Suzanne Lee Lubetkin.

Mr. and Mrs. Joseph L. Greenberg of 164 Hastings Street, Manhattan Beach, on the marriage of their daughter Sondra Rita, to Mr. Sidney E. Kestenbaum on June 17th.

Mr. Robert B. Hyatt of 12 Crown Street on his marriage to Miss Hannah Grace Malter on June 22nd.

Mr. Sol Horowitz of 1045 St. Johns Place on the marriage of his granddaughter, Louise Cohan, to Mr. Irwin Goldbloom on June 24th.

Mr. and Mrs. Stanley Kotimsky of 84-20 Avon, Jamaica Estates, L. I., on the birth of a son, Richard Alan, on August 6th. Congratulations are also extended to the grandparents, Mr. and Mrs. Louis Kotimsky.

Mr. Herbert S. Levine, President of our Young Married Group, and Mrs. Levine of 1049 Montgomery Street, on the birth of a son, Marc Alan, on August 15th.

Mr. and Mrs. Benjamin Z. Levitt of 30 Ocean Parkway on the engagement of their daughter, Ann Joy, to Mr. Charles M. Newton.

Mrs. Claire Mitrani of the Granada Hotel on the birth of a daughter to her children, Mr. and Mrs. Harold Mitrani on July 30th.

Mr. and Mrs. Joseph Morris of 1395 President Street on the marriage of their son, Leonard Arnold, to Miss Carol Ellen Mitchell on July 29th.

Mr. and Mrs. Nathan Sorscher of 542 Crown Street on the birth of a son, Stuart Bert, to their children Mr. and Mrs. Harry Panish on July 6th.

Mr. and Mrs. Murray R. Sprung of 12 East 52nd Street on the marriage of their daughter, Barbara Frances, to Mr. Robert E. Rappaport of our Young Folks League, at the Center on June 24th.

Mr. and Mrs. Irving Steinberg of 1319 President Street on the birth of a daughter, Stephanie, to their children, Mr. and Mrs. Herbert Lindner, on July 16th.

## Hebrew School to Resume Classes

Three-day-a-week School will open Sunday morning, September 9th.

Two-day-a-week School will commence Thursday afternoon, September 13th.

Grade 6: Two-day-a-week — starts Sunday morning, September 16th.

Grade 5-1: Two-day-a-week — opens Monday, September 17th.

Grade 5-2: Two-day-a-week — commences Tuesday, September 18th.

One-day-a-week Primary and the High School will start on Sunday morning, September 23rd.

New pupils will be notified by mail when to report. Parents are urged to register their children now.

# ROSH HASHONAH GREETINGS

*Mr. and Mrs. David Borger*

1039a President Street

extend New Year Greetings to  
their relatives and friends

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*A Happy New Year*

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*Mr. and Mrs. Moses Ginsberg*

AND FAMILY

extend their best wishes for a Happy New Year  
to all the Officers, Trustees, Directors and  
members of the Center, as well as to  
their friends and relatives



*Dr. and Mrs. Moses Spatt*

AND FAMILY

505 Eastern Parkway

extend their New Year greetings to all members of the  
Center, their relatives and friends.

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AND FAMILY

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MR. and MRS.

PHILIP A. LEVIN

AND FAMILY

60 Plaza Street

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*A Happy New Year*

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AND FAMILY

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*A Happy New Year*

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MR. and MRS.  
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*A Happy New Year*

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The Brooklyn Jewish Center announces  
with mournful sorrow the demise of its  
member

**Dr. Jacob Krieger**

of 724 Eastern Parkway, on June 25,  
1956.

We extend heartfelt condolences to the  
bereaved family and relatives.

We regretfully announce the loss of

**Mrs. Robert Krauss**

of 134-04 Beach Channel Drive, Belle  
Harbor, L. I., on July 13, 1956.

The Center extends its sympathy and  
condolences to the family and relatives  
in their time of sorrow.

We sorrowfully announce the demise of

**Mrs. Nathan H. Adler**

one of our earlier members of 1269  
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Heartfelt sympathy and condolences  
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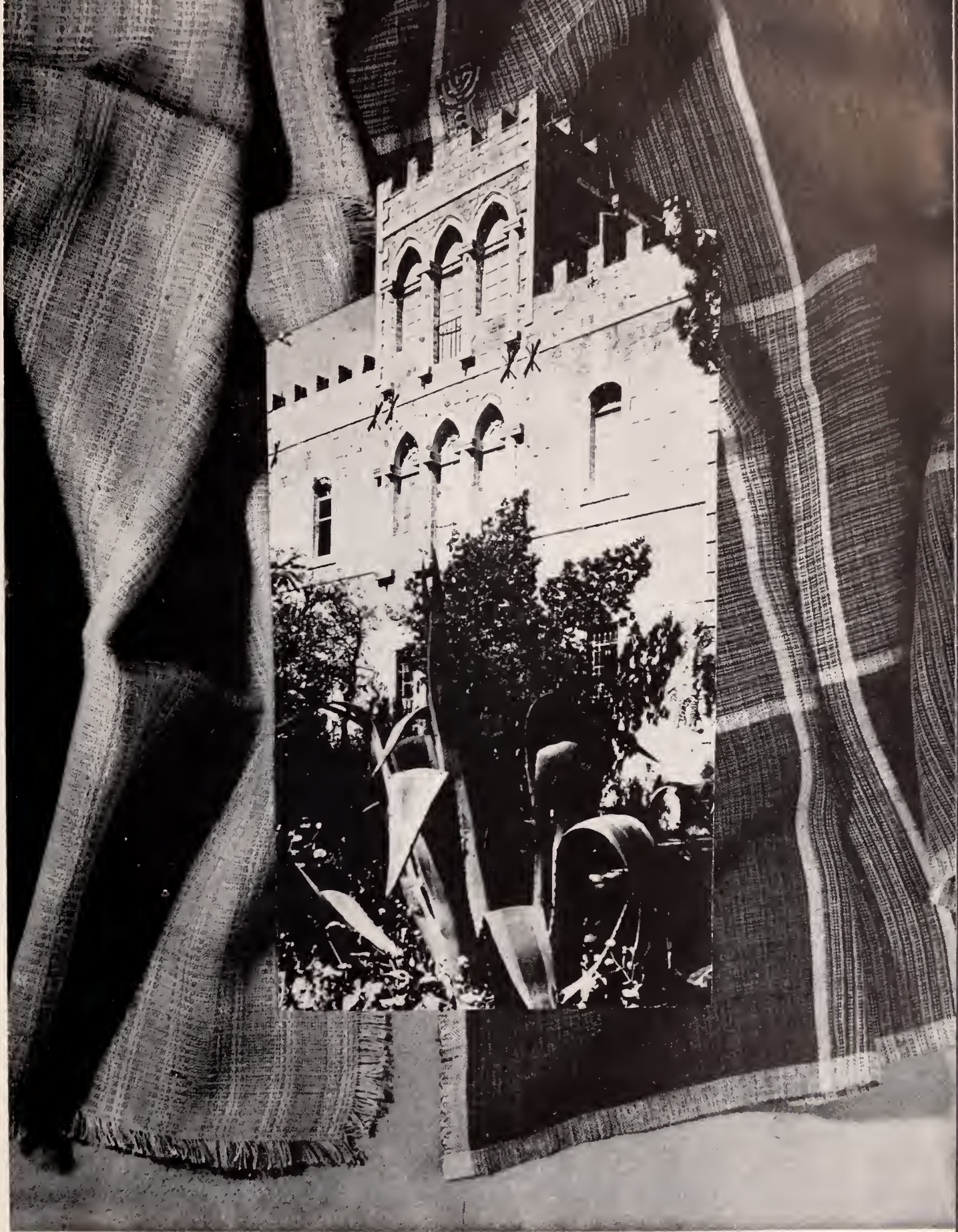
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## BEZALEL'S FIFTIETH ANNIVERSARY

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*October*

1956



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# Brooklyn Jewish Center Review

Vol. XXV

OCTOBER, 1956 — HESHVAN, 5717

No. 2

## ISRAEL AND THE SUEZ CRISIS

SOME time ago Singman Rhee, President of South Korea, was visiting the United Nations. He was a bitter man, complaining about the splitting of his country and warning that the yielding of North Korea to the Communists was wrong and would bring evil results.

As he left the marble-canopied delegates' entrance of the world parliament and walked wearily to his car, a correspondent observed, "All he wants is justice."

Somewhat like Mr. Rhee are the Israelis now at the United Nations. When this will be read there may be better news from the Suez front; at the moment of writing, the news is bad for the Western powers, for President Nasser, of Egypt, is in possession of most of the winning cards, and those he lacks he can draw from the Soviet Union deck.

The Western powers have one solid legal argument against Egypt but they are keeping it under cover because Israel is concerned with it. The Israeli delegation wants to bring this argument into

the open but the Western Nations are reluctant to do so. In 1951 the Security Council listened to charges brought against Egypt that it was denying the use of the Suez Canal to Israeli ships and ships carrying what Egypt considered war materials to Israel. The Security Council found no merit in Egypt's contention that it was still at war with Israel and ordered Egypt, through a resolution, to desist forthwith and pass all ships through the waterway, as it was required to do by the 1888 Convention regulating the use of the canal; that Convention stated clearly that all ships were to be allowed through, in peace as in war, and even though one of the signatories was at war. Egypt ignored the Security Council resolution, and the Council did nothing about it.

Because the Western nations think it would "complicate" matters — in other words, antagonize the Arabs — the 1951 resolution is being sidetracked.

The result of this appeasement may show up grimly in the future.

J. K.

## THE ATTITUDE OF JUDAISM TOWARD ART

IN THIS issue of the REVIEW we note the 50th Anniversary of the Bezalel Art and Crafts School in Israel, and it should be useful to discuss the attitude of Judaism towards art.

The artistic spirit as it makes itself manifest in the construction of things is regarded in the Bible as wisdom resulting from divine inspiration. The plastic arts, however, were discouraged by the Law; the prohibition of idols in the decalogue being in olden times applied to all images, whether they were made objects of worship or not. In accordance

with this view the pious in Talmudical times even avoided gazing at the pictures engraved on Roman coins.

Rabbinical tradition, however, follows more rational rules in interpreting the law prohibiting images. Referring the law, Exodus 20, 23, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold," to beings beheld by prophetic vision at the throne of God, or to anthropomorphic visions of God himself, the Rabbis forbade only the fashioning of the four figures in the Chariot of Ezekiel's vision or of any other

angelic being, and especially the making of human figures as these might be made objects of worship. But because only carved figures or statues were, as a rule, objects of worship, the prohibition was not applied to flat or painted images. Portrait-painting, therefore, was never forbidden by the law. In these major restrictions of artistic endeavor, there can be seen Judaism's determination to lift God above the realm of the sensual and corporeal and to represent Him as Spirit only.

There was yet another reason for the restriction of Art in the Synagogue, a psychological reason rather than a theological one. It was feared that artistic ornamentations on the walls of the Synagogue or on the Torah Ark would distract the worshipper at prayer. The discouragement of Synagogue art was particularly in evidence during the medieval period. One figure was however used in the sparse decorations of the Synagogue walls, and that was the lion. The prohibition against copying the forms of the cherubim of the sanctuary or the four animals of the Chariot in the Synagogue was held not to apply to the lion, when shown without the other animals of the Chariot group. This animal figure was extensively used as an ornament on the Ark and as the ensign of Judah.

Contrary to accepted opinion, there was a flourishing Synagogue art in the period preceding medieval times, during the Roman and Byzantine hegemony. The Synagogue being no longer within the scope of his talents, the Jewish artist turned to the art of illumination and the fashioning of ceremonial objects for his artistic expression. These two areas became in time the special province of the Jewish artistic enterprise.

DR. BENJAMIN KREITMAN.

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Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; David M. Gold, Executive Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of Hebrew Education.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## MR. ROGOSIN'S PHILOSOPHY OF GIVING

I WAS delighted to read a beautiful address delivered at a dinner given in his honor by one of the truly great philanthropists in the American Jewish community, Mr. Israel Rogosin, whom we, at the Brooklyn Jewish Center, are privileged to have as a member.

It was an address which should have been circulated among all the Jews of America because it discussed, in clearest terms, the underlying philosophy in the Art of Giving.

The address was delivered at a function sponsored in behalf of Israel, and Mr. Rogosin naturally first discussed the urgency of that appeal. He told us that after experimenting a great deal with giving large sums to all important causes, he came to the conclusion that primacy in giving and helping should go to Israel, for "nowhere in the world are people in a more difficult plight than the Jewish people in Israel."

These are words of a man whose actions prove the sincerity of what he says. He gives lavishly to every civic, philanthropic and educational cause in our city. For years he has been one of the largest donors to the United Jewish Appeal as well as one of the most liberal purchasers of Israel Bonds. Now he plans to construct in Israel a twenty-million-dollar rayon plant in which he is personally investing \$3,000,000. More than that, he plans to use the dividends from his investment entirely for a charitable fund which he will establish there. This project will represent the largest investment of private foreign capital yet made in Israel.

But interesting as all this is, what fascinated me most in that address is what he described as his philosophy of life and his philosophy of giving. He told us what giving means to the giver, even more than what it means to the recipient. Space permits me to quote only a few passages from that notable address, but these are sufficient to reveal a unique

personality who has developed a beautiful philosophy of life and endeavors to live by it:

"We are all aware of the theories and philosophies of the pleasure and the sense of fulfillment that comes from giving. But how difficult it is for one who has had to strive and struggle and economize and deny himself the things he would like to have for himself and his family to apply that philosophy to himself, to share his good fortune by giving to his very utmost to the needy. It takes a kind of education and a lot of time devoted to the formulation of one's own thoughts and philosophies on the subject of giving.

"I must tell you truthfully that I am grateful to all of those who took the effort to teach me that the greatest joy of living is the pleasure of giving. There is a wonderful satisfaction in it which seems to multiply with the ability to give more and more. After all, giving is not an obligation like the paying of one's bills. Living with honor and dignity is more important. But giving is a privilege which most of us can enjoy. There is really no substitute for the inner feeling that comes from helping those who are so much less fortunate than ourselves.

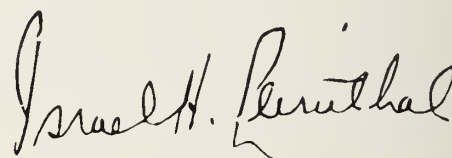
"I had the opportunity recently to discuss with a number of very wealthy people this question of what good they could do with a portion of their wealth while they were still alive. I learned a good deal from these discussions:

1. That you can't take it with you.
2. Do not leave too much to your children. If you do, you are not doing them a great service. Give them enough so that they can take care of themselves, and leave them the world at large so that they can make their way and prosper. Give them the opportunity to enjoy their own development.

"Money left in a will, no doubt, will do the good it was meant to do, but how much pleasure will be lost to the giver! Learning to give while one is still alive is life's reward for the struggle of the early years. How else can the successful person enjoy his success?"

Would that all our American Jews whom God has blessed with prosperity see life—its purpose and its duties—as this Jew with a Jewish heart sees it.

We are now in the midst of the season of appeals for many causes—for Israel and for our community needs here in America. How wonderful the responses would be if our people would take to heart the lessons in the Art of Giving which Mr. Rogosin has developed. Not only would the needs of these various causes be provided, but the givers would receive a joy and a spiritual satisfaction that would put blessed meaning into their lives.



## SEMINARY TO SPONSOR "FRONTIERS OF FAITH" TV PROGRAMS

The Jewish Theological Seminary of America is pleased to announce a series of eight programs entitled "Frontiers of Faith" every Sunday from 1:30 to 2:00 P.M. over Channel 4, during the months of November and December. The first program on November 4th written by Mr. Marc Siegel, will be "The Teacher"—A dramatic quartet reading concerning the role of the Jewish teacher through the ages.

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## BEZALEL'S 50th ANNIVERSARY

By ALFRED WERNER

**M**ANY Americans may still recall the last visit paid to this country, a quarter of a century ago, by Professor Boris Schatz, founder of the Bezalel School of Arts and Crafts, and, subsequently, of the Bezalel Museum, both in Jerusalem. Schatz toured the United States in the interests of his Palestinian institutions. Towards the end of 1931, he and his son (appropriately named Bezalel) had jointly exhibited their works—oils as well as carvings in wood, ivory, stone, and sculptures in metal—at the Temple Emanu-El in San Francisco. The old gentleman did not feel well, but the son, believing his father not to be dangerously ill, proceeded to Kansas City to stage a one-man show. Professor Schatz, too, traveled eastward. Arriving in Denver, he entered the Beth Israel Hospital, where he died of thrombosis on March 22, 1931, at the age of sixty-nine.

Older Americans may even remember the 1914 exhibition, staged by Zionists and lovers of Jewish art at the Madison Square Garden (then at 26th Street and Madison Avenue). Schatz had brought some of his own works as well as the products of his students to the United States, and replicas of his bas-reliefs and statues, as well as jewelry made at Bezalel, were sold to the many visitors who thronged the exhibition hall.

The Bezalel school was opened fifty years ago in Jerusalem. It became world-famous and the name of its founder will live forever because he was an inspiring pedagogue, a keen seer, and a great idealist.

Boris Schatz was born in a small town near Kovno, Lithuania, in 1866, he studied art first in Vilna, then in Paris. Following a call to Sofia, the Bulgarian capital, he became court sculptor of Prince Ferdinand at the age of thirty. He was also one of the founders of the Bulgarian Academy of Fine Arts.

But his heart belonged to, and longed for, the Holy Land. When he was a boy, his father took him to a local inn to see pictures of Jerusalem that were being shown by a *maggid* (preacher) from Palestine. In 1906 he left Bulgaria, and his remunerative positions to settle in the Land of his Fathers. In later years he talked of an experience as a youngster which had a powerful influence on his development:

"I still remember the pain when I saw a little carved box upon which was a sort of potato-shaped figure with the inscription 'Tomb of our Mother Rachel.' There was also a picture of the Wailing Wall. I swore to myself that as soon as I was grown up I would go to Jerusalem and draw the sacred places so beautifully that all the Jews in the world would be delighted with them."

A few years before his removal to Palestine, Schatz met his friend, Theodor Herzl, and outlined to him his bold scheme to awaken the creative urge in the Jewish colonists in the Holy Land and make Eretz Israel a center of the arts.

"I approached the man who had the courage to tell the whole world openly what he felt," he related, "and who had the power to attempt to realize his ideas. I spoke to him of my ideals with glowing enthusiasm for a full hour. He wanted to be informed about every detail. His handsome presence inspired me. Upon his majestic brow there were deep thoughts to read, and in his sorrowful eyes was the noble Jewish soul, the soul which

gazes upon a fantastic world and yet beholds the bitter reality of today. And after I had finished speaking I wondered with beating heart: What answer will he give me?"

"'Good, we shall do that,' he said, quietly and resolutely, and after a brief pause he asked: 'What name will you give to your school?'"

"'Bezalel,' I answered, 'after the name of the first Jewish artist who once built us a temple in the wilderness.'"

"'A temple in the wilderness,' he repeated slowly, and the beautiful sad eyes seemed to look into an endless vista, as though he felt that he would never see it himself."

Herzl died prematurely in July, 1904, two years before the Bezalel School was opened with funds collected from all over the world. Schatz and his associates—well-known, if rather conservative artists like Hirszenberg, Krestin, Lilien and Pann—endeavored, as they put it, to



*An Exhibition Room at the Bezalel Museum*



propagate "the domestic art industry in Palestine with the object of offering the young, healthy element of the population an inducement to remain in the country, and making it desirable for new immigrants to settle there." In other words, they fostered the development of the arts and crafts. The principles adopted by the founder of the school were most reasonable. Schatz, the humanitarian, was appalled by the conditions of living and working he had seen in the industrial centers of Europe.

"There is no lack of art," he said in proclaiming his philosophy, "but there is a lack of bread and freedom. The unfettered mind of man has invented clever machines and the machines and factories have turned man into an unthinking slave. The machine has estranged him from the beautiful world of nature. It demands from the laborer neither thought nor understanding, but his flesh and blood. It has even robbed him of his last consolation, the pleasure of creation, for in the factory he never creates a complete article, and often does not see how it looks when finished. He has only one task—to hurry after the machine with maddening speed, to drive it onward, and to be always on guard that it does not tear his fingers away. The factory poisons the workman with its foul air, it petrifies his soul by its cold precision, it shortens his days by its cruel haste . . . In modern manufacture there is no individual taste, because the workman has been robbed of it."

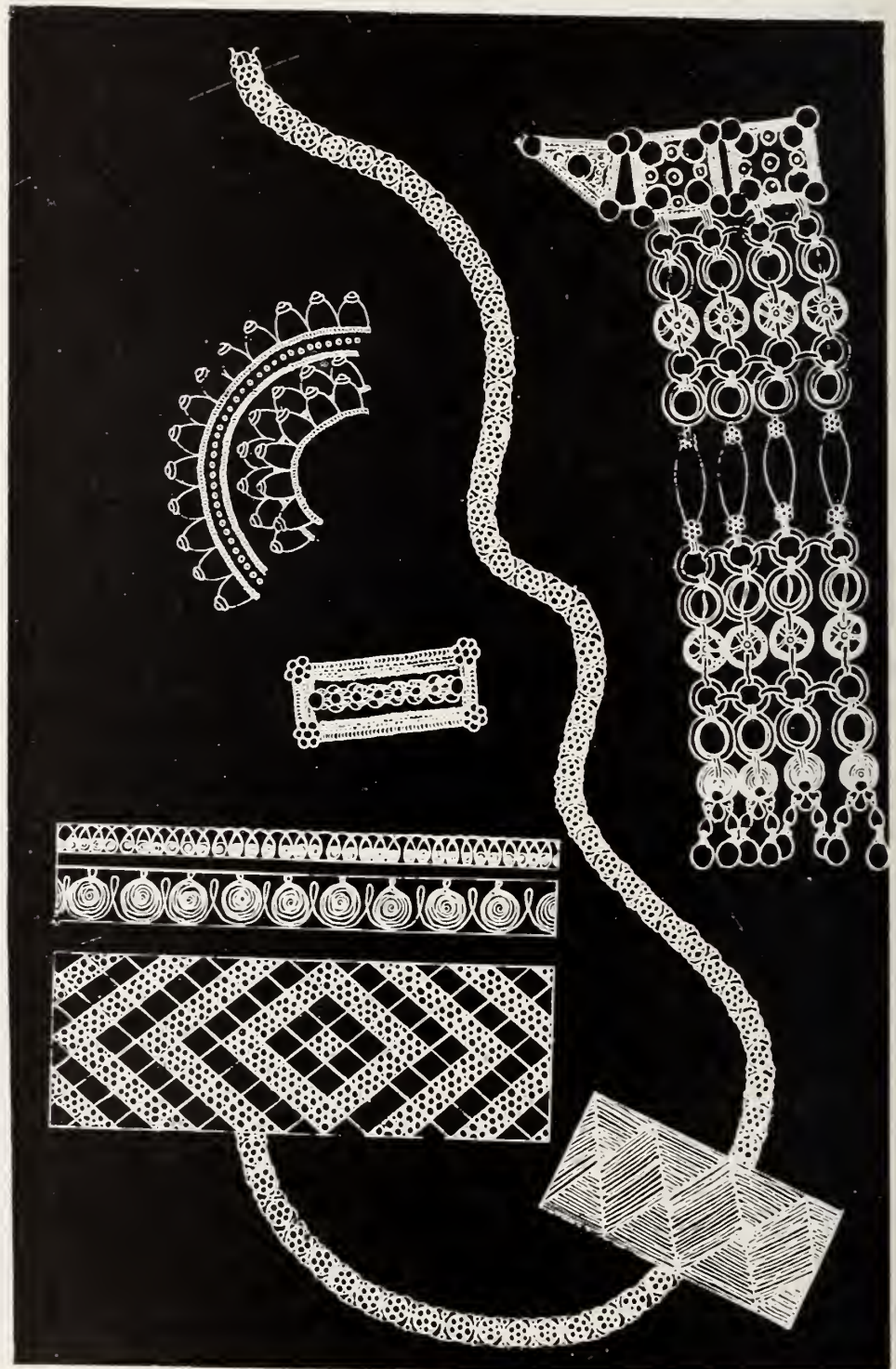
Schatz made the artisan learn to employ the simplest of tools, thus obviating the necessity of working with expensive instruments and of using much space. In most cases, the Bezalel students and graduates were part-time artists and artisans, devoting their other time to tilling the soil. But the skills they acquired enabled them to fill in their leisure profitably with the domestic arts. Bezalel purchased the raw materials for the lowest possible price, insisted on high quality of the finished goods, and sold them to tourists or shipped them to shops and stores in Europe and America.

But it would be unfair to remember Bezalel solely as a factory for souvenirs produced for tourists. Bezalel aroused enthusiasm for art in thousands who had

never before had contact with art: it made the community "art-conscious," even though on a relatively low level. In addition to instruction, it provided needy students with food, lodging and even pocket money.

Professor Schatz created a museum along with the academy, but for many years it was of little consequence. In

fact, there was only one precious item among all the doubtful objects hastily and indiscriminately thrown together in a laudable effort to acquire a "collection." This was one of Jozef Israels' last and most important self-portraits. When he completed it in 1909, the 85-year-old artist informed Schatz that he had been offered 25,000 francs for it. The Profes-



*Examples of Bezalel Jewelry*





been hand-loomed, and hand-embroidered by the clever hands of Bezalel students, many of them women, and some of them recent immigrants from Arab lands. To me, the most important contribution of today's Bezalel seems to consist of its influences on the designing, binding and illustration of books, and on the artistic re-creation of the letters of the Hebrew alphabet. Indeed, Hebrew calligraphy is no longer a neglected field, and most of the distinctive, new type faces and Hebrew letterings which have appeared in recent years can be traced to Bezalel School.

It was a true pleasure to see the young men and women in the studios, creative and obviously enjoying the fascinating work they were doing. I found out that about 50% of the Bezalel students enter the teaching profession. While this choice of career is an admirable one, it is yet somewhat regrettable that so many of the graduates of the most advanced art school in Israel should limit themselves to teaching arts and crafts in elementary and secondary schools. Their decision, I was told, is often dictated by necessity. The shortage of raw materials with which to work—wool and threads, metals, woods, paints, even paper, make it difficult for a craftsman to create and lay aside a stock of his works for the market. Beginners find it almost impossible to find sufficient funds to finance their work.

Israel is still a "young" country, artistically speaking. When Schatz moved to Palestine a half century ago he encountered not art but poverty and misery. There was deep dust on the roads, and very little vegetation. Yet he was thinking of the beauty that nevertheless could be created there. Schatz founded his school in a virgin land at a time when most of the relics of ancient Hebrew arts were still waiting to be excavated. For years he and his associates were obliged to confine themselves to teaching the Bezalel pupils to imitate the silver filigree work and carved olive wood objects of Yemenite craftsmen who had settled in Palestine around 1900.

But wasn't art merely a luxury in a land infested by malaria and made unsafe by marauding Arabs, a country in which fifty thousand Jews were living frugally and surrounded by people anxious to get rid of them?

The proper answer to this question was

given, not by Professor Schatz, but by Meir Dizengoff, a self-made man who created both the city of Tel Aviv and its remarkable museum. In a memorandum found among his effects, this pioneer dealt with the philosophy that had driven him to stimulate his nation's interest in literature, music, and the fine arts:

"We are building our country in a manner common to the rest of mankind . . . Possibly our progress would be less impeded were we endowed with a better balance of values . . . possibly, if we considered the world from an artistic viewpoint, we would recognize it as a creation of beauty, and not as a kind of vale of tears in which we struggle and flounder. That beauty would be our consolation during life's transient moments of trouble. To develop a feeling for the beautiful is one of our most urgent functions, even though we have socially attained our maturity. Indeed, at that very time we must shoulder this responsibility and never may we shirk it."

Bezalel thrived before the First World War, was completely disorganized during 1914-1918, and functioned again during the twenties. But by 1930 the school had lost a great deal of its original fervor and its former importance. It had to be re-organized, along modern lines, and after Schatz' death in 1932 this gigantic task

fell upon Joseph Budko, a pupil of the modern German schools.

Today, Boris Schatz is no longer considered a great artist. In his works the excessive pre-occupation with extraneous detail diverted the artist, and diverts the beholder, from the aesthetic aims of sculpture. Unfortunately, he saw sculpture as three-dimensional painting, and he erroneously sought to achieve the maximum of emotional effect by concentrating on photographic realism and mechanical perfection whereas the next generation came to realize that massiveness and simplicity were the sculptor's means, that he had to achieve his goal with a minimum of naturalistic descriptive elements, and a maximum of emotional pitch, produced by "omissions" and "exaggerations."

But Schatz has his great monument in Bezalel, and the world salutes that monument on this, the fiftieth anniversary of its founding.

*The photographs to illustrate this article were furnished by the American Fund For Israel Institutions, the notable organization which supports Bezalel and other institutions.*

## SHOLOM ALEICHEM IN ENGLISH

THE works of the late Sholom Aleichem, translated from Yiddish into English, are now becoming more and more popular with the American reader. The latest addition to the translated works is a volume, "Selected Stories of Sholom Aleichem," published for the first time by Modern Library. The volume carries an introduction by Alfred Kazin explaining Sholom Aleichem to the English reader.

Although it is difficult to translate Sholom Aleichem's work into English because of the many specifically Jewish idioms and expressions which are characteristically Yiddish, the translators have done a very good job. Those who cannot

read Sholom Aleichem in the original will easily understand why he is considered "the Jewish Mark Twain."

Random House, publisher of the Modern Library, has just issued "The Diary of Anne Frank" in the dramatized form which is enjoying such a tremendous stage success in many countries. The play is based on the diary of a Jewish girl who, at the age of 15, died in a Nazi concentration camp. Although it deals with Nazi barbarism, it is playing successfully in six cities in Germany, and also in Austria, Switzerland and other European countries.

—BORIS SMOLAR.



In last month's installment, Dr. Levinthal recalled his introduction to cheder education and the exuberant activities of the young Zionists.

## PART 2

**S**Ocial gatherings were utilized by the Zionists constantly for effective propaganda purposes. Our "Aids of Zion" and the companion girls' organization, "Daughters of Zion"—both made up of zealous and enthusiastic youngsters—also adopted this procedure to win additional members for our groups. Concerts, dances, raffles and other such means were frequently used.

One such social gathering, a musical evening, of which I was chairman of the arrangements committee, has left an indelible impression on my mind—and for a very good reason, as the reader will soon realize. This happened a few years later than the incidents previously described, in fact, the date—March 5, 1905—has become a memorable one for me.

I knew for a number of years a young girl, very pretty, who loved the piano, and who—though I was no musician at all—I knew to be a good pianist. As chairman of the committee, I invited her to play a solo that evening. She declined, for she was too shy to play in public. But I was persistent. I told her that I would not take no for the answer, and that I would call for her on the evening of the affair. I did call and succeeded in persuading her to come with me. In gallant fashion, I introduced Miss May Bogdonoff who would play for us a Chopin waltz. The audience responded to her rendition most appreciatively, and applauded for an encore, which she gave. The interesting fact to note was that on the very next morning at high school, both this girl's friends and my friends came to each of us to tell us that they understood we were engaged. They did not guess wrongly, for that date marked the real beginning of a lovely friendship which culminated in a blessed union. To this day, we gratefully celebrate the date of March 5, and listen with great pleasure and fondest memories to her playing once more that same waltz of Chopin.

I keep wandering in my memories. My mind goes back now several years, when I was much younger, in order to portray the way of life of many of the Jews of the community at that time. We must

## Early Jewish Life in Philadelphia and the Charming Story of his Marriage Told by Dr. Levinthal in—

# REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

remember that most, or nearly all of the Jews living in the southern section of the city—the real Jewish section—had but recently immigrated to America. Even most of the young people of that day were born in the East-European lands. They brought with them the European pattern of Jewish life, its folkways and thoughts, and these reflected themselves in many ways.

Atlantic City was then—as it is now—a popular summer resort for our people, and I remember that when I was quite young, father and mother and the children would spend several weeks at the resort. Not only did the folks love ocean bathing, but they had the belief quite current then that salt water bathing had a curative effect on almost everything that ailed one.

I need hardly remind the reader of the type of bathing suit in vogue 50 or 55 years ago—the men wearing the long bathing shirts with sleeves and the trunks that covered the ankles, the women displaying full blouses and long skirts and stockings. Yet quite a number of the Jews could not reconcile themselves to the idea of a Rabbi appearing in a bathing suit on a public beach—and worse than that, bathing at the same time and in the same place that women were bathing.

In the downtown streets of Philadelphia, the report made the rounds, *der Rov bodt sich mit veiber*. "The Rabbi is bathing together with women!"

Of course, many saw the humor in the complaint, but to quite a number this kind of mixed bathing seemed incongruous and out of keeping with rabbinic behavior. Father took no note at all of these complaints and continued his usual procedure of ocean bathing. Sainly mother, however, took it to heart. She was very sensitive to possible criticism and always went out of her way to avoid the slightest cause for fault-finding. In fact, that was one theme she tried to impress upon us, her children, that just be-

cause our father was a Rabbi we must be especially good, since anything unworthy of us would reflect upon him. It actually pained her to hear the criticism of father's bathing, and I am sure she lost much of the pleasure of the family's ocean visits. And so when father was making his way into the water, ducking the waves, mother would summon us to stand guard around him, to serve as a protection wall and to see to it that no woman *chas v' sholom* (heaven forbid) should come near him. For strange as it may seem, there were women, who, either because they did not know of the criticism or because they saw nothing wrong in such action, would actually come close to father as he waded in to give him a friendly welcome and the encouragement to "come in, the water is warm!" Mother was always ready to marshal the children when she noticed the approach of such a friendly female.

But folk habits and ideas do give way to newer concepts with which they come in clash, and within a year or so, all talk about father and mixed bathing disappeared, and mother could enjoy her ocean bathing fully.

Although mother, of blessed memory, passed away more than twenty-five years ago, I am certain that many of my readers still remember her, and that those who do will recall her saintly character and unique personality. She was a *Rebbetzin* by birth, having been brought up in Wilna, the daughter of one of the Rabbis who served as *Dayan* (Rabbinic adjudicator of Jewish law) in that historic city. She had a high conception of the rabbinate, and felt that the wife of a rabbi must also sacrifice her individual life for the people of the community: they must be made happy, they must be made to feel that they and their welfare were her concern.

And so friendliness, above all, was the major characteristic of my mother's personality. When anyone entered our home—the ringing of the bell was unnecessary since the front door was always open—whether he was a friend or a stranger, mother always greeted him with a warmth that instantly made even the stranger feel at home. “*Vos macht ihr?*” (“How are you?”), was her immediate greeting. “*Vos macht euer veib und kinderlach?*” (“How are your wife and children?”) she would continue, taking a chance that the stranger has a wife and children. And if we would tease her by saying that the man might not be married, she would merely reply: “Well, God willing, he will have a wife and children.” And whether it was meal-time or long after, invariably came another question: “Have you already eaten?” He did not have to say no, but a mere gesture would instantly prompt her to insist that he sit down at the dining room table and to partake of some food that was brought for him.

A remarkable patience was also one of mother's traits—especially in relation to my father. She would never interfere in his work or in what he felt to be his duty, no matter how it inconvenienced her. Father was never a man of routine; he was unable to follow a set hour for his meals. Often he would be in his study talking to people, and the hour for lunch had long passed. Mother would then enter and ask him to please “come to eat.” He would reply, “In a moment,” but a half hour would pass, and he would continue his conversation. The same procedure would be repeated several times before the session ended and he finally came for his meal. Even then, if one entered during his lunch and needed advice or an answer to a question, father would not permit the man or woman to wait for him, but would leave the table. While this must have been a strain on mother, she never lost her patience—though in later years, she would mildly complain. As a matter of fact, I never remember mother showing any evidences of anger. When she did feel irritated, she would walk about humming a melody, and when we heard her doing this we knew that something displeased or hurt her.

Mother had a fine sense of humor. I remember that when we would visit my parents during the summer in Atlantic

City, and we would go for a walk on the boardwalk, father and I would generally walk together, discussing things of mutual interest, while mother and my wife would walk together following us. Father was so well known by the promenading people that again and again they would point to him or turn to give him an extra glance. “*A behr geht,*” (A bear is walking”), mother would jokingly remark to her daughter-in-law, as if the people's stare would remind her of stares caused by an unusual sight. Her sense of humor and her readiness to smile served her well in the difficult conditions of the rabbinate, especially in the early decades of their rabbinic experience.

\* \* \*

Of the almost anarchic conditions in the religious life of the Jewish community in Philadelphia more than a half century ago, the following incident is a good illustration. From the very beginning of his rabbinate, father tried hard to bring some order into the chaotic conditions

that existed in the field of *kasbrut*. He finally succeeded, with the help of the leading representatives of the orthodox congregations, in organizing a city *Vaad Ha-kasbrut* to supervise the slaughterhouses and the stores that claimed they sold *kosher* meat. *Mashgichim*, or supervisors, were engaged whose duty it was to visit these stores at will and examine the meat sold. If unfavorable evidence was found, or if there was cause for suspicion, the butcher was summoned to see father, who discussed the evidence with him and warned him to be more careful. When these warnings were disregarded, father would have a statement posted on the bulletin board of every synagogue, announcing that this butcher and his store were no longer under the *Kasbrut* supervision and that observant Jews should therefore refrain from patronizing them.

One butcher who was thus penalized determined to challenge the authority

## A PRIZE ISRAEL STAMP

**A**N ISRAELI stamp, telling the dramatic story of seven years of independence, has won a non-sectarian religious award.

The prize-winning commemorative postage stamp depicts the emblem of the State of Israel with the seven arms of its Menorah lighted, symbolizing the completion of seven years of independence. Against a predominantly green background, two olive branches, symbolic of peace, border the Menorah which is enflamed with warm orange lights. The extra-large stamp, subtly shaded and beautifully executed, bears the word “Israel” both in bold Hebrew and in straight, clean English lettering. Mr. G. Hamori, of Tel Aviv, is the designer.

“The Collectors of Religion on Stamps Society,” a predominantly American group, has presented an award to Israel for this postage stamp. It has been chosen as having the best religious design based upon a Jewish theme.

Last year this organization decided to originate a series of awards for the most inspiring religious designs on stamps during 1955. Awards were to be given for Catholic, Protestant, Jewish and inter-

faith themes. Approximately 500 members of the stamp society voted. Nominations were open to every country. Not only did Israel walk away with the final award, but the majority of stamps nominated for the Jewish theme award were Israeli.

Perhaps it is inevitable that the Jewish state should win the Jewish award. Jewish themes on Israeli stamps are the rule rather than the exception. Furthermore, in some countries—like the United States—religious subjects on stamps might be interpreted as a violation of the church-state separation principle. The only U. S. stamp which has been described by the Post Office as displaying a frankly religious subject was issued in 1948. It tells the story of the famed four Chaplains who sacrificed their lives for the crew of the steamship “Dorchester.”

According to a stamp society spokesman, collectors of religious stamps look for something more than the conventional religious designs in selecting a winner. For example, the award for the best Protestant design will be presented to the Catholic state of Monaco for their stamp of Albert Schweitzer.



which the Rabbi and the organization assumed. On a certain Friday, late in the afternoon, when we were already beginning to prepare for the Sabbath, a sheriff's assistant appeared and handed father a warrant for arrest on the ground of criminal libel. The butcher deliberately arranged for the warrant to be issued on Friday late afternoon, so that father would not be able to supply the necessary bail and thus be forced to spend the Sabbath in jail. Father had to think quickly. I remember that I was rushed to a dear friend of father's—a Mr. Benjamin Finberg, a successful real estate broker on Walnut Street, and to urge his immediate help. Mr. Finberg instantly accompanied me home, and as soon as he heard what happened he took the sheriff's representative aside, whispered, took something from his pocket and shook the man's hand. The warrant was served on Monday. That Sabbath afternoon father was scheduled to preach at the Keshet Israel Synagogue on Lombard near Fourth Street.

I should note that in those years and until recently sermons were not preached during the Sabbath morning service, but in the afternoon, preceding the *Minchah* prayer. The sermon then was not just a twenty or thirty-minute interpretation of the weekly portion of the Torah but a learned disputation of Jewish law which the Torah portion inspired. It lasted an hour, and often much longer, and only towards the end would it present some appropriate lesson for the needs of the day.

The sermon at that time appealed to the learned among the laymen, who enjoyed this intellectual reminder of the intricacies of the law which they once learned. Many, who were not as versed, also heard father's sermons because he had the true preacher's gift of popularizing even the most difficult theme. It must also be noted that sermons were not preached on a regular weekly schedule. Whenever father thought it was necessary, when he had something urgent to say, he would have a regular printed form posted on the synagogue wall announcing that on that Sabbath afternoon, at a specified hour he would deliver a sermon in this or that synagogue. For father being the rabbi of most of the congregations, he would arrange to preach in all of them in alternate fashion.

The news of the attempted arrest of father quickly spread among the worshippers in all the synagogues that Sabbath morning, so we were not at all surprised to find the synagogue filled to overflowing long before the scheduled hour for the sermon. All this happened when I was only about 15, yet, I remember father's opening and rather dramatic

sentence: "Here stands before you on this Sabbath *an arrestant*, "a rather difficult word to translate into English, for it implies one who was arrested because of a criminal act. With fine oratorical skill, he portrayed the chaos existing in the Jewish community life and the need for religious organization and discipline, and, above all, the recognition of religious

## LETTER TO THE "REVIEW"

*The following is a response to a letter published in the REVIEW from a lady who had unhappy childhood memories of anti-Jewishness in her native England.*

I HAVE the privilege and pleasure of receiving the *Brooklyn Jewish Center REVIEW* each month and enjoy the many inspiring and educational articles and Dr. Levinthal's "Just Between Ourselves."

I was greatly interested in a letter which appeared in the April issue signed, "V.D." I have not the slightest doubt that "V.D." experienced the insults she writes about when she lived in Swansea, England. I do not question the authenticity of her personal experience. I am, however, prompted to write because I do not want you or your readers to accept her experience as something that happens all over England. This, of course, is not true.

I was born and brought up in Manchester, England, which city has quite a large Jewish population. I went to the Manchester Jewish Free School, later a public school. In Manchester, Jewish boys and girls go to Jewish schools, Catholics go to Catholic schools and Protestants go to Protestant schools. In our school there were several children of the Christian faith. At eleven o'clock—when all children received an hour's religious training—the Christian children went to another room where they received the religious training of their own faith.

About sixty years ago, when I went to *cheder*, I learned how to *daven*, and could recite almost the whole prayer book from memory by the time I was *Barmitzvah*. Unfortunately, however, if I had to depend upon the *cheder* for my general religious training it would have been nil. It was in the Public School that we were taught Bible, Religion, Hebrew Grammar, Holidays, etc. The schools were open for one hour every Sunday morning, in ad-

dition to the one hour a day, for religious training. When the holidays came along we were imbued with the ideals of the festivals.

In my day we did not have summer vacation as children do here. The schools were closed before Rosh Hashanah and were not opened again till after *Simchat Torah*. A large room was set aside in the school building for the High Holy day services which were free to all who could not pay.

We had both Jewish and Christian teachers, and on winter afternoons—in England the days in winter are much shorter than in the United States—the teacher would say about 3:30 P.M. (school was not over till five o'clock as we had two hours for lunch, except on Fridays), "Those boys who are mourners and have to say *Kaddish* are excused to go to the synagogue."

I think if "V.D." will inquire she will find that right here in the United States there are Jews in smaller towns—as in Swansea—who are ostracised and insulted not only in Public School, but in our higher schools of learning and in the business world as well.

It is really too sad to think that the children had to suffer because her father wanted to take revenge on Judaism for the sins of a few bigoted anti-Semites. We have had this sad experience throughout our history, but thank God, the rank and file of our people remained loyal and true to the faith of their fathers in spite of fire and sword and the most bitter persecutions. It was always the weak-kneed Jews among us who fell away.

"V.D." feels proud that her father, before he passed away, asked to be buried in a Jewish cemetery. Unfortunately we have too many Jews who live as "*Goyim*," but who want to be buried as Jews. What Judaism needs are live Jews, not dead ones.—RABBI JOSEPH H. PAYMER.

authority which, in the old world, preserved our religious way of life.

The case of the Butcher vs. the Rabbi became the *cause celebre* of that year, and the English press featured it in all details. Christians as well as the Jews became interested in its outcome, but it actually never came to trial. The butcher evidently could not stand the shame and censure that were heaped upon him from all sides and he withdrew the complaint.

Father's leadership and constructive work were beginning to be appreciated by the mass of his congregants. When my youngest brother, Cyrus, was born, the leaders of the various congregations participated in the festivities of his *Brit melah*. Indeed, all family celebrations were then community celebrations, and this event was no exception. Leading rabbis and prominent leaders from other cities also came to honor our parents. And of course speeches were the main order of the day on all such occasions. The great and popular orator, Rev. Zvi Masliansky, a devoted friend of the family, was also present, and all were eager to hear him. As a climax to his address, he suggested that those present give evidence of their appreciation of father's service by purchasing and presenting a home to him.

This was a novel idea in those years, indeed, the first such instance on record among the orthodox Jews in this land. The proposal met with hearty approval, and instantly the responses came in rapid succession. Several thousand dollars were there and then pledged. At the same time a committee was formed to bring the proposal to the entire community, so that the necessary sum could be secured. It did not take long before the spacious house at 716 Pine Street was purchased. The dedication services which marked the family's entrance to their new abode lasted an entire week, and the leading rabbis of the country took part in the different programs arranged for each day of that week. It was in this house that father and mother spent the major portion of their lives, a house which has become a familiar and an almost historic landmark in the life of Philadelphia Jewry.

One of the very important functions of the traditional Rabbi was to adjudicate legal disputes that arose between people.

It was not regarded fitting for Jews to go to civil courts to settle such disputes. Jewish law was still recognized as the valid authority to guide people in all differences, in family matters and business relationships. In fact the disputants could choose whether they wanted the decision to be strictly according to the Talmud and *Chochan Mishpat*—the section of the *Shulchan Aruch* (Code of Jewish Law)—rely on father's personal judgment as an arbiter of the case. His clear judgment in analyzing the differences in the disputant's claims, his logical thinking and his mastery of Jewish jurisprudence quickly won for him a great reputation so that hardly a week passed without people coming to him for a *Din Torah*—a Jewish adjudication of their difficulties. These were not always small or petty cases, but often the settlement of claims that involved many thousands of dollars. But there were also unique, almost freakish, cases. One deserves to be retold. The daughter of a prominent orthodox rabbi in New York—whose reputation for learning and piety was known throughout the land—was married to a young rabbi, the son of another well-known rabbi in a large western city. I deliberately refrain from mentioning their names because of the oddities of the situation, though I am certain a number of the older people of Philadelphia still remember the details. The marriage was arranged by friends of both parties. One of the conditions of the union which the groom insisted on was that the bride must promise to put on a *sheitel*, or *peruke*, immediately after the ceremony. The groom was very pious and he felt this was essential for his wife's salvation and for his own happiness. The bride, who, it must be admitted, was no longer young, readily agreed to this provision.

The marriage took place, but weeks passed and the wife had not kept her promise though she gave plausible excuses. Finally the husband suspected she had no intention of acquiring a *sheitel*. He left her and insisted on a divorce. By mutual consent, they agreed to bring the case before father.

I remember those long sessions which lasted for days and into the nights. What impressed me then, though I was still young, was that the wife's father, a venerable rabbi with the long yellow beard, known as an uncompromising

fighter for the established orthodox regime, was a pleader in behalf of his daughter. "Such a beautiful head of hair to be shorn? What impudence to demand it!" he kept shouting. It must be admitted that though the wife-defendant could not participate in a beauty contest, the one attractive feature she did possess was beautiful blond hair. And the correct way for a pious woman to wear the *sheitel* was to have all her hair shorn before she affixed it on her head. This same rabbi, who was very intimate with our family and who of course stayed in our home, during the hearings, approached me one morning, stroked his palm over my cheek and questioned me: "*Yisroel, du ragirt sich?*" ("Israel, do you shave?") I recall my embarrassment, for I had just begun to shave my adolescent hair growth. Shamefacedly, I had to admit my guilt, and I know that he must have been keenly disappointed with me.

Father kept arguing with each side to give in for the sake of *shalom bayit*—the preservation of family peace, but both parties remained adamant. He postponed rendering a decision several times and each time made them return to their homes, hoping that meanwhile they would find a solution. I am sorry that I do not remember how the matter was settled, for after one such postponement they never returned for the verdict. I have a feeling that both parties began to realize that father was stalling and that they would have to make their own decision.

Father was a staunch believer in the value of Jewish education and the importance of every cultural endeavor in behalf of the young and old. He was convinced that if there was a future for Jewish life in the new American environment, it could be safeguarded only through a knowledge of and an appreciation of the Jewish cultural and spiritual heritage. I have already mentioned the Talmud Torah which he was influential in organizing. So, too, in later years, he founded a more advanced school for boys who graduated from the *Talmud Torah*—the *Yeshivah Mishkan Israel*. There was at that time a Hebrew Sunday School Society, organized among the German Jews to establish Sunday Schools for the benefit of boys who did not attend a daily Hebrew School, and especially for girls who had no opportunity to receive



a Jewish education. These were to gather for a few hours on Sunday morning for instruction in Jewish history and religion. I recall two such schools, one at the Touro Educational Building, on Tenth and Carpenter Streets, and one in a hall, usually used for weddings and social gatherings, on Eighth Street, between Lombard and South.

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Though such schools offered a minimal educational program, and though their sponsors were those of the up-town, German-Jewish element, father gave them his blessing and encouragement. He was very happy when both my sister and I volunteered to be teachers in one of these schools, he would often tell us what we should teach and he was always interested in hearing of the progress we were making. Particularly gratified was he that these schools attracted large numbers of girls as pupils. He realized that the community was not yet ready to understand the need of intensive Hebrew education for girls, and he was glad that these Sunday Schools were making a beginning in moulding Jewish opinion towards a realization of this great necessity. Sister Lena, still remembered by many Philadelphians though she died when quite young, was thirteen months older than I. She never went to a *cheder*, but was one of the first group of students at Gratz College (then in its infancy), and so was qualified to instruct young children.

We taught at the Eighth Street school, and though all the classes met on the one floor in the large hall—and there must have been several hundred children—the order and discipline were perfect. This testified to the interest of the children, the devotion of the teachers, all volunteers, and particularly to the principal—a Miss Newhouse, as I recall, a most capable pedagogue and an intensely faithful Jewess. The principal would invite speakers to address the entire school during the assembly period at the close of the session. Often she would also arrange to have some of the teachers deliver these addresses. I recall the joy in having received such invitations several times, for it gave me an opportunity to speak to an audience, an experience I have always appreciated. As this was a modern school, conducted by those long Americanized, it was not required that boys keep their

heads covered during the sessions. Hebrew was not taught, so this did not become an issue and some wore their hats while many did not. The speakers who addressed the assembly, as I recall, always stood with head uncovered. I remember the advice which father gave me when I was preparing my first address there, "When you mention the name of God cover your head with your hands." And then he told me that that was the custom of the sainted Sabatai Morais, the beloved spiritual leader of the Portugese Congregation Mikveh Israel, when he appeared on an occasion which required his speaking with uncovered head. I followed father's advice, and recall that my action won the approval of the principal.

Gratz College, too, received father's enthusiastic support and cooperation, though it represented an innovation in the field of Jewish education unknown at that time in the East-European lands. Its purpose was to offer young people of high school and college age who never had any Jewish instruction a systematic modern education in Hebrew, Jewish history and religion. I recall the frequent visits to our home of the Rev. Henry Speaker, the devoted principal of the college, and Arthur Dembitz, the instructor in history and one of the most lovable personalities one could possibly meet. They would discuss with father the program and the needs of the school and especially the ways and means of attracting the young people as students.

\* \* \*

Every opportunity that came to father to educate the Jews was eagerly grasped by him, for he was convinced that in education alone lay the hope for a meaningful Jewish life in America. The idea of a Friday night lecture series, such as is in vogue today in so many synagogues, was totally unknown among the Jews who had recently immigrated to this country, but father quickly realized that Friday nights, after the Sabbath meals, could be utilized to spread a knowledge of the Jewish past and Jewish ideals among the masses who had no opportunity to learn or to study. The Touro Hall of the Hebrew Educational Building was a large and spacious auditorium and father got permission to use it for a series of Friday lectures during the entire winter months. These were not sermons that he delivered, though at times, when special

occasions or needs arose, he did utilize the sermonic approach; they were lectures in the truest sense of the term, in which he discussed the lives of the great heroes, prophets and sages who fashioned Jewish life, the important historic events, and the greatness and uniqueness of the teachings of the Bible and the Talmud. Though Touro Hall was not in the heart of the Jewish section—in fact quite a distance from it—the auditorium was filled every Friday night with men—and even some women—all eager for Jewish knowledge. There was no religious service in connection with the meeting, only the address, which lasted at least an hour. This was not an easy assignment for father, for he was usually exhausted by his heavy week-day burdens; and to make matters worse, it was quite a distance to walk from our home to Tenth and Carpenter Streets, particularly when the weather was very cold, when it rained or snowed. But neither weariness nor weather ever kept him from appearing for his address.

*Dr. Levinthal's memoirs will be continued in the next issue of the REVIEW.*

## A EUROPEAN EDUCATIONAL PLAN

A SERIES of proposals for Jewish inter-community cooperation in religious, cultural and educational work was made in Paris in a special report issued by Alliance Israelite Universelle, the American Jewish Committee and the Anglo-Jewish Association.

The report is based on a five-country survey sponsored by the three organizations following a consultative conference held by the organizations in London last year. The survey had been conducted in France, Belgium, the Netherlands, Italy and Switzerland.

The survey had disclosed the need for more suitable textbooks and Jewish cultural material for children, and the report suggests the establishment of a central European body of educational experts to aid creation or adaptation of such materials. The report notes "fundamental weaknesses of most Jewish youth groups" and proposes that programmatic aids stressing Jewish content be drawn up for such groups.

*Mr. Hoffman, a New York manufacturer, has made a number of visits to Russia and the following article is from an unusually discerning and realistic address on the U.S.S.R. delivered before the Rockaway Rotary Club. Mr. Hoffman is a member of the Brooklyn Jewish Center.*

**"Russia is a Greater Threat to us Than Ever"  
Because of its use of Education**

## A REPORT ON THE SOVIET UNION AS A WARNING

By S. L. HOFFMAN

DO not claim to be an authority on the Soviet Union. I doubt if anyone is. I only claim to be a little less ignorant because of my many visits there since 1921. My last visit, just concluded, left me with some powerful impressions.

Russia is an awakening giant, a nation of contrasts and inconsistencies. One can say many good and bad things about the Russians. Almost anything you might say about them is the truth.

One thing must forever be borne in mind if one is to attempt to understand and evaluate the Russians. It is this: Every person under 50 years of age in Russia today *has known only the Soviet and Communist form of government.* The child who was ten years old in 1917, when the Russian Revolution took place, is fifty years of age today and has had Communistic theories, ideologies and suspicions and hatreds pounded into him for the past forty years.

Despite wars and devastation, the Russians have come a long way from the feudal Czarist days. They have built new cities and really great institutions. It is truly remarkable that a nation which less than forty years ago had one of the highest percentages of illiteracy has, and is further expanding, one of the world's largest programs for technical and scientific education.

We are all becoming familiar with the figures: this year the Soviet Union is graduating 130,000 scientists and engineers as compared with our 70,000; Russia claims to have 5,000,000 students in colleges and universities as against our 2,600,000.

Does this mean that Soviet Communism has the answer to poverty and backwardness? Not necessarily. The average Russian worker whom I met in Moscow, Leningrad, Minsk and in the small towns and villages is shabbily dressed (by our standards), eats the simplest of fare and is housed in what we would call sub-standard quarters. (In Moscow it was "explained" to me that Malenkov was de-

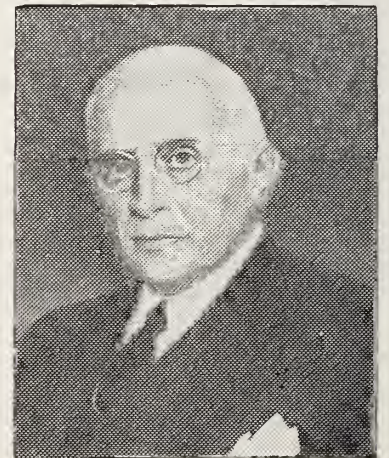
posed because he "wrongly" attempted to shift industrial production toward a greater supply of consumer goods. In the stores I visited I saw some luxury items which were priced far out of reach of the average worker. Even necessities are relatively very high-priced. For example, a woman's outfit consisting of a cotton suit, a hat and shoes costs 50 days' wages; a cheap percale shirt or blouse costs an average of 3 days' wages. (For the more menial workers, like street-cleaners, and janitors, these prices would equal 5 or 6 days' earnings.)

If then, the great Soviet technological advances are not reflected in the standard of living of the average Russian, why the universal interest in education? And believe me there is a tremendous educational activity on every level of Soviet society. Nowhere in the United States, or anywhere in Europe, have I seen so many young people with books under their arms. Every library I visited was overcrowded; many readers stood leaning against the shelves, engrossed in their studies. Many of the libraries have huge new institutions in cities such as Minsk which until a few years ago had no libraries of any consequence. The school week in Russia is six days and the school day is eight hours for students ten years of age or older. Where there is a shortage of school buildings, double sessions are held.

I think the explanation of this feverish interest in education lies in the cleverly planned, long-range scheme of Russia's rulers. A nation that is theoretically devoted to the wiping out of class distinctions is actually building up an aristocracy of its own. This elite group consists of engineers, scientists, mathematicians, doctors, teachers and army officers. This group has all the advantages of an upper class. It numbers about five percent of the entire population and receives from three to ten times as much wages as the average worker. The incentives and rewards to this elite group are very high.

And of course the labors of this group are devoted chiefly to the development of machines, instruments and advanced weapons for the Soviet armed forces as well as the never-ceasing propaganda to keep the populace contented with their hard lot.

So here, I think, is the answer. The only way a worker or a young student can advance himself under this system of government, where free enterprise does not exist, is to master the prescribed, specialized courses of study laid down by the bureaucracy. The entire school system is organized around this purpose. This is why there is a very real danger that Russia may outstrip us in technology. Further, if a student shows a talent for technology or for languages or in the arts, every kind of assistance is given him.



S. L. Hoffman

Incidentally, the stress on the study of foreign languages in every curriculum led me to make inquiries on this subject when I returned to America. My first shocking discovery was that we are a nation of illiterates in foreign languages. Of course language is an indispensable weapon of diplomacy, and in this respect



we are far weaker than any other great power. Here are some of the enlightening figures, comparing fluency in languages between the diplomats in our State Department and those in the British Foreign Office. (And please remember that Britain has a population one-third ours.)

	<i>American Diplomats</i>	<i>British Diplomats</i>
Arabic .....	3	106
Russian .....	12	88
German .....	68	570
Spanish .....	53	404
Italian .....	53	252
Chinese .....	3	39
Japanese .....	2	51
Turkish .....	1	21

Now, alongside this pitiful linguistic weakness of ours picture the potential influence abroad of the Russians, who are drilling languages not only into their diplomats, but their engineers and technicians, their army officers, and of course, their propagandists.

This emphasis on all important aspects of education is not hindered in any way by the student's economic situation. In Russia no young man or woman is forced to give up a higher education because of lack of funds. Skilled teachers in the elementary schools and the secondary schools have an important duty to find and put forward the talented student. Every assistance is given him all through his academic career. All the student has to concern himself with is how far his abilities will take him. Apparently the great loss to America of allowing young men and women of ability to forego a higher education because of economic stress is not yet fully realized in this country. I personally know a good many young people of brilliant potentialities, some of whom are employed in my plant, who could have been able engineers or teachers if their careers had been subsidized. No wonder then that Russia's industrialization is growing at a more rapid rate than ours. Of course they are still behind us, but if we are to maintain our advantage we *must accelerate*. As concerns our own needs in the various branches of our economic structure, we already have a definite shortage of scientific technicians and teachers of scientific subjects.

To back up the vast Russian industrial

program there is the ever-growing army of Soviet workers. All women in Russia work. Part of the Communist propaganda to their own people is the implanting in their minds that it is a disgrace not to work. As a matter of fact however, 95% of the women are compelled to work because the salaries of their husbands or fathers is too small to support the family. As a result it is estimated that over 100,000,000 are at work in Russia today.

Meanwhile, it must be remembered that the average Soviet citizen regards Russia's great achievements as his own, and that he accepts his lot without dissatisfaction.

As regards his attitude toward America, the average Russian admires our advanced technology, suspects our motives and likes Americans personally.

Nowhere did I find the kind of discontent which could threaten the Soviet System. We must remember that the Russian people do not have a heritage of freedom—only one of want and suffering. And the great strides they are making is a stimulus not only to themselves, but to the peoples of Asia and the Near East, whose standards of living are ever so much lower and whose daily hardships are so much greater. On my last visit I spoke to as many people as I could and everywhere I found a new enthusiasm—there is a great deal of hope for the future: better living conditions, and new freedom of expression. People whose opinion I respect seemed quite sure that it would not be long before the standard of living would start to climb because the first task of turning Russia from a backward agricultural land into a highly industrialized nation has been accomplished. I, for one, think this is possible, and this means that Russia is a greater threat to us than ever.

Don't forget that a higher standard of living does not mean the same thing to a Russian or an Oriental as it does to us. Real freedom is something he has never known nor greatly desired. His other needs are closer to him.

At this point I would like to sum up the impressions of my visit to the U.S.S.R. insofar as they are related to our own situation.

I. Russia is building a technologically

advanced society from the Top down. It seeks to employ the highest talents of its scientists and technicians to build a mighty war machine, and promises subsequently to raise the level of the general populace.

II. Russia is making great strides in spreading its influence abroad. Its agents, skilled in languages, in technology and in propaganda, are carrying forward this task with great effectiveness.

III. The morale of the Russian populace is relatively high. Forty years of indoctrination, plus the visible signs of industrial progress, make them look beyond their own drab existence to what they fondly believe is a glorious future.

IV. The Russians have solved the problem of schooling. Fully as important as incentives to the student, are the incentives to teachers of the highest calibre, who are numbered among the new Aristocracy. I do not presume to be an authority on American education, but the wholesale departure of people of ability from the teaching profession, speaks for itself.

V. For the first time in our history we are faced with a powerful adversary whose basic ideas are in direct conflict with our own; who does not hesitate to borrow from the Western powers everything to make him more efficient in the world contest. With a singleness of purpose made possible by a dictatorship, this adversary is able to move ahead, uninterrupted by elections, newspapers, lobbyists and pressure groups, or opposition party. His goal is ultimately to capture the minds of all men.

This is the threat—this is our danger.

It seems to me that if we are to continue to compete successfully against the U.S.S.R. we have a two-fold task:

First, to maintain our position of technical mastery. We can do this, I believe, through providing incentives to teachers of high calibre, through subsidizing brilliant students and through advancing our entire school system to conform to present-day realities. Second, to give the world proof that our democratic capitalism is flexible and dynamic enough to serve not only our own needs, but those of all mankind.

FROM the very earliest times, Jewish contributors to medicine and the allied sciences have been of the very highest order. This is amply demonstrated by the very significant discoveries of hygienic principles made during early Biblical times and later amplified and enlarged upon by the rabbis in Talmudic times. At a time of the great Greek and Roman physicians, so widely heralded in later times as the leaders in early medicine, the Jews were already acquainted with many anatomical and physiological principles of which these great physicians knew little or nothing.

Among the earliest of the great Jewish doctors was Isaac Israeli, who attained great fame as an eye specialist in his day and served as the private physician of Fatimate Calif at Kairwan. His important work was done on fevers. Somewhat later Maimonides attained fame as a physician, and his work on diet was and still is considered of great practical importance.

Bonet de Latis was another great name in early Jewish medicine. When the Jews were expelled from Provence in the last part of the 15th Century, de Latis was called to Rome to become the personal physician of Pope Leo X. This afforded him an opportunity to defend the Jews during the times when they were subjected to the cruel Pfefferkorn persecutions. Another Jew who became personal physician to a pope was Jacob Mantino, who was in attendance to Pope Paul III. He was so versatile a man that he attained distinction as a diplomate as well, and acted as ambassador, on behalf of Charles V at Venice.

From the 15th Century and thereafter, Jewish medical men of prominence became numerous. They were found as private physicians to almost every king of Europe, and because of this favorite position were able to do much for the benefit of their sorely-persecuted co-religionists. Marie di Medici was attended by Elias Montolto, and regarded him so highly that when he died she had his body embalmed and sent to Holland, where he desired to be buried. Some of the monarchs were strangely inconsistent, as those who are prejudiced are likely to be. Thus Francois I, who debarred Jews from practicing medicine in France, was quite

## *A Doctor Presents a Glittering List of Jewish Contributions to Medicine*

# HEROES OF HEALING

By EDWARD PODOLSKY, M.D

eager to call upon a Jewish physician when he himself was taken ill.

The first Jewish physician to be allowed to fill the position of privat-docent in Prussia was Robert Remak. This was not surprising, since Remak was already a physician of international reputation, having won great honors in neurology and electrotherapy. His greatest contributions, however, were to embryology, and he was, without a doubt, one of the most eminent men in his field.

Other great German-Jewish physicians were: Ludwig Traube, Karl Weigert and Julius Bernstein. Ludwig Traube earned the name of Father of Experimental Pathology. He made vital contributions to the studies of thermometry, digitalis, the great heart remedy, and to diseases of the lungs. Karl Weigert was also a pathologist who was a member of the Leipzig University faculty. Today his name is immortalized in the famous Weigert stains, which have made many discoveries in the histology (microscopic anatomy) of the nervous system possible. Another member of this group was Julius Bernstein, noted as a physiologist and anatomist, whose contributions to the physiology of the nervous and muscular systems are of great value. He was also a famed teacher at the University of Halle.

Two brothers, Richard and Askar M. E. Leibreich were world famous for their discoveries. Richard Leibreich, an eye specialist, long associated with St. Thomas' Hospital in London, made a special study of the influence of school life on the eyesight and invented two ophthalmoscopes (instruments for looking into the interior of the eye) which are in use throughout the world today. He also improved on some of the optical inventions of Helmholtz. Oskar Leibreich discovered the narcotic effect of chloral hydrate, and demonstrated the anesthetic effects of ethylene chloride and butyl chloride, three remedies very widely used in medicine today. He also introduced platino-iridium cannulas for the hypodermic syringe and the use of mercury

in the treatment of syphilis. The healing properties of lanolin, which is universal in its use today, was discovered by him in 1885. Still other drugs of indispensable value today that he discovered were creosol, tolipyrrin, formalin, methylene blue, etc.

Another great name in medicine is that of Benedikt Stilling, who was one of the first to introduce ovariectomy (operation on the ovaries) into Germany. This rather commonplace operation today was introduced by Ephraim MacDowell, an American, and was considered very daring in his day. Stilling's writings on the nervous system, particularly the brain, were in his day standard works, and are still among the classics of medical literature.

From the German city of Frankfort-on-Main, came several famous Jewish physicians. Among them was Albert Frankel, nephew of Ludwig Traube, and, like him, an experimental pathologist. Moritz Schiff, from the same city, was a leading biologist and occupied the chair of physiology at the Institute di Studii Superiori at Florence and at the University of Geneva. He ranked particularly high as an authority on the architectonics of nerves.

In Hungary, Moritz Benedikt attained great fame as a neurologist and was professor of neurology at the University of Vienna. He was noted throughout the world as an electrotherapist, and his work in criminology was almost as widely known; his studies on the brains of criminals were translated into many languages and were the authoritative writings in this field.

The greatest criminologist during the last century was the Italian Jew, Cesaero Lombroso, whose single volume, "Man of Genius," was the greatest work of its kind ever written, and even today is still a classic. He was the founder of that school of criminology which believes that criminals have certain physical stigmata



which are easy to discern and measure. It was only recently that this theory was exploded.

Lombroso began his career as professor at the University of Pavia, where he served for several years without pay. He finally attained the wonderful salary of about \$500 a year. It is no wonder, therefore, that he was continually in want, but this did not dim his zest for work; he was ever ready to help the unfortunate, and for years was physician, without pay, to a hospital for mental diseases not far from where he lived. In his "Man of Genius" he attempted to show that men of genius had a strong strain of insanity, and that genius was akin to insanity. He deduced two theories with which his name is associated: the first, that genius is a "peculiar psychical form of larvate epilepsy," and second, "there is a degenerate class of human beings distinguished by anatomical and physical characteristics who are born with criminal instincts and who represent reversion to a very primitive form of humanity."

Lombroso's great medical discovery was made while he was at Pavia, where he made a study of pellagra, a skin disease which had long afflicted the people of northern Italy. He believed that he had discovered its source in the mouldy corn which those people were in the habit of eating. This gained world-wide acceptance. However, this was not the whole cause of pellagra. It remained for another great Jewish physician, Dr. Joseph Goldberger, to discover the further cause of pellagra and to banish it entirely from the list of diseases.

In psychiatry the Jew has attained great fame, Max Leidesdorf, of Austria, was a leading psychiatrist of his time. He was one of the medical group to examine the mental condition of the dethroned Murad, and later the mental condition of Louis II of Bavaria. The founder of psychoanalysis was, of course, Sigmund Freud. Others closely associated with him were Alfred Adler, Wilhelm Stekel, Karl Abraham.

To continue the roll call of notable names, there was Gabriel G. Valentin, long a leading pathologist of Europe, who left notable works on the circulation of the blood, toxicology, digestion and on the electrical responses of muscles and nerves. Gluge, a Belgian by adoption,

was one of the first physicians to examine the diseased tissues of the body under the microscope. In special microscopic researches he discovered a curious parasite in fish which thereafter was given the name of *Glugea microscopra*.

Today one of the most universally-used methods in pathological procedures is to freeze a section of tissue suspected of malignancy and thus to get a report of the condition while the patient is still on the operating table. In this way, many a life has been saved from the ravages of cancer because the condition was recognized immediately by the operating surgeon. Julius Conheim, professor of pathology at the University of Leipzig, one of the world's greatest pathologists, was the first to use this method. He was also the first to demonstrate "nerve determination" in "Conheim areas," an historical feature with which medical students become acquainted in the first year of medical studies. This great pathologist began his career with the founder of cellular pathology, Rudolph Virchow. He was a pioneer in applying the "theory of inflammation," the result of his researches in the field of pathological circulation and the causes of embolism.

Some of the other eminently renowned names of medicine are those of Haffkine, of Calcutta, noted as a bacteriologist; Marc See, Lucian Dreyfus-Brisac, Gabriel Lippman and Max Nardau, all Frenchmen; Salmonson of Copenhagen; Arnold Pick and Sigmund Meyer of Prague; Richard Willstater, winner of the Nobel Prize for his researches in the chemistry of chlorophyll; Robert Barany, who invented a famous test for dizziness, and Paul Ehrlich, who discovered the cure for syphilis.

In the United States, Jewish doctors have occupied the front ranks. One of the first physicians to practice in the United States was Jacob Lumbroso, who put out his shingle in Maryland in 1639. He is said to have been the only Jew of that quiet little Maryland group of whose faith there is indisputable proof, and who furnished the basis of all knowledge that exists concerning the early Jewish settlers in that state. Practically every Jewish community after his time had its own physician.

In the last century many physicians of the Jewish faith rose to great prominence. Abraham Jacobi was one of the first great American pediatricians and Dr. Koller one of the first great American eye specialists. In 1884 Koller introduced cocaine as a local anesthetic in eye operations. Among others might be mentioned Bernard Sachs, famous as a psychiatrist and neurologist; Milton Joseph Rosenau, expert on preventive medicine, Jacques Loeb, world famous physiologist, Simon Flexner, serologist.

Jews have been among the most significant contributors to the advance of medical knowledge in all ages. Names of Jewish physicians are immortalized in connection with the elucidation of the mysteries of the causes of disease and with their cure.

## JOSEPH GOLDBERG FOREST



*This is a photograph which will affect all members of the Brooklyn Jewish Center who cherish the memory of Joseph Goldberg, the late Administrative Director of the Center. It is of a sign designating the forest in Israel planted in his name through contributions by Center members.*



# NEWS OF THE CENTER

## Fine Musical Program to Feature Opening Friday Night Services

Our Late Friday Night Lecture Services will begin for this season on Friday evening, October 26th at 8:30 o'clock. As in the past years the series will open with a fine musical program given by the Center Choral Group consisting of about 60 male and female voices, under the leadership of Sholom Secunda, Music Director of the Center. Cantor William Sauler will be the leading soloist. Rabbi Levinthal will deliver the sermon that evening and will speak on the subject "The Centennial of Naphtali Herz Imber," author of Israel's national anthem Hatikvah—a fitting theme for this special Sabbath of song.

## Institute of Jewish Studies for Adults to Start Twenty-third Season

Registration for the twenty-third season of the Institute of Jewish Studies for Adults of the Brooklyn Jewish Center will take place next Wednesday evening, October 24th. The first session of the classes will be held on Wednesday evening, October 31st. The Institute of Jewish Studies has for twenty-two years presented to the Jewish community courses in all aspects of Jewish life and thought. It is considered one of the pioneers in the field of adult Jewish education, and has attracted many students from the greater New York area to its courses. The faculty of the Institute plans to present this forthcoming year courses in the Hebrew language, Jewish History, Jewish Religion and Current Jewish Affairs.

All courses are given on Wednesday nights but there are additional courses during the mornings of the week for those who cannot attend the evening courses.

A beginners course in the Yiddish

language and its literature will be organized if a minimum of ten students will register for it.

## Forum Committee to Conduct Round Table Meeting

The first Round Table meeting of the season, conducted by the Forum Committee of the Center will be held on Wednesday evening, October 24th at 8:15 P.M. All members are cordially invited to attend. The discussion of the evening will be led by Hon. William I. Siegel. His subject will be "The District Attorney and the Community."

## Sabbath Services, October 19

Friday evening services at 6:00 P.M.

Kindling of candles at 5:50 P.M.

Sabbath Services at 8:30 A.M.

Mr. Paul Kushner, a student in the Rabbinical department of the Jewish Theological Seminary, will preach the sermon.

Sidra or portion of the Torah—"Vayera"—Genesis 18.1-22.24

Haphtorah Readings: Prophets: II Kings, 4.1-37.

The class in Talmud led by Rabbi Jacob S. Doner will be held at 4:15 P.M. The lecture in Yiddish will be delivered by Rabbi Gerson Abelson at 4:45 P.M.

Mincha services at 6:00 P.M.

## Daily Services

Morning services at 7:00 and 8:00 A.M.

Mincha services: Week of October 20th—6:00 P.M. Followed by Maariv.

## Bar Mitzvahs — October 20

A hearty Mazel Tov is extended to the following:

Mr. and Mrs. David Rosenbloom of 1045 St. Johns Place on the Bar Mitzvah of their son, Alan Michael.

Mr. and Mrs. Jack Fried of 240 Crown Street on their son Alan Joseph's Bar Mitzvah.

## Appointment of Mr. Stanley Levy as Assistant to Executive Director

We take pleasure in announcing the appointment of Mr. Stanley Levy to serve on the Center's Administrative staff as Assistant to Mr. David Gold. Members are cordially invited to meet Mr. Levy in the office any time they are in the building. Mr. Levy has recently returned to America after having lived for six years in Israel. Prior to this he was associated with several Zionist organizations.

## Read Hebrew in Ten Sessions

The Young Married Group, the Young Folks League, and the Junior League are jointly sponsoring a ten-session course for the purpose of learning to read Hebrew. If you are interested in participating in Synagogue services and have a desire to become an active worshipper, join this class. The drill texts will include the Hebrew used in Congregational singing. Group practice will also be held in Congregational singing. The instructors are Helen Freedman, Harold Kalb, Laura Rubin, Irvin Rubin. Register with any of the members listed or at the Center desk.

## Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations of Prayer Books and Library Books:

Dr. Max Goldstein, Mr. and Mrs. Harry A. Freedman, in honor of their son Jerome's marriage, Mr. Louis Glass, Mr. and Mrs. Louis Halperin, Mr. and Mrs. Louis Kramer, Mr. Morris Traub.

We extend our thanks also to Mr. and Mrs. Nathan D. Shapiro for their fine gift of phonograph records to the Youth Groups of the Center.



## THE YOUNGER MEMBERSHIP

**T**HE new fall season is under way. On September 23rd, our YFL members turned out in force at a Sunday brunch to honor Ira Gross, our past president. Accompanied by his beautiful fiancée, Judy, Ike was presented with a menorah and a prayer book, plus a huge birthday cake to celebrate his birthday.

At Orientation Night, October 2nd, a jam-packed throng cheered wildly as our own Marlon Brandels and Marilyn Monroskys acted and sang in an original musical penned and directed by Al Glickman and Lila Picken.

Pearl Bleckner, Interest Groups co-Chairman, ran a gala bridge, scrabble, rummy and kibitz night on October 9th. Accompanied by a background of pleasant music, this overwhelmingly successful program raised expectations of a continuation on other nights.

The newspaper needs more reporters (no experience, just eyes and ears) and photographers. Contact Editor Diana Bentkowsky at the next meeting, or drop a note at the front desk that you are interested.

### Calendar of Events

Saturday, Oct. 20, 27; Nov. 3, 10, 17, 24—Attend Sabbath services and meet the members of our congregation by being present in YFL row.

Wednesday, Oct. 24—Regular meeting—for United Nations Day, high-ranking speaker from the U.N.

Sunday, Oct. 28—Membership Cocktail Party, in honor of Al Glickman, newly-elected President of Young Peoples League, Met. Council. By invitation only. 6:30 P.M.

Wednesday, Oct. 31—Regular meeting—Come swing and prance at our square dance.

Wednesday, Nov. 7—Regular meeting First of our Cultural Lecture Series. Watch the *Bulletin* for speaker and subject.

Wednesday, Nov. 14—Regular meeting. Big variety "Talent Night" show.

Wednesday, Nov. 21—Regular meeting. Police speaker on "The Menace of Narcotics."

MORRIS BLOOMSTEIN, *President*.

## THE HEBREW SCHOOL

**A**N IMPRESSIVE procession in honor of Simhat Torah was arranged by the Hebrew School on Thursday, September 27. Pupils who had begun their study of Hebrew were officially inducted in our Hebrew School by Rabbi Mordecai H. Lewittes who expressed the hope that in future years he would be privileged to see these students receive their diplomas. A pageant depicting the pilgrimage to Zion during the days of the Temple was presented by the pupils of our school under the direction of Mrs. Evelyn Zusman. The traditional *Hakafot* were led by Allan Rosenthal and Cary Aminoff. Community songs were directed by Mr. Marvin Antosofsky, the music instructor of the Hebrew School. Holiday flags were distributed by the teachers to the 450 children who attended. Fruits were also given out by a P.T.A. committee headed by Mrs. Herman Soloway and Mrs. Ben Moskowitz.

\* \* \*

Mr. Marvin Antosofsky has been appointed music instructor of our Hebrew School for the current year. Mr. Anto-

sofsky received the degree of M.A. in music at Columbia University. He is also music instructor for the Board of Education at P. S. 149. He has announced elaborate plans for musical activities for our Hebrew school including the choral group, instruction in the Israeli recorder and classes in Hebrew music and holiday celebrations. Mr. Antosofsky will also serve as co-leader of the Junior Congregation.

\* \* \*

Mr. Harry Goldstein, chairman of the Youth Congregations Committee, announced the election of Mr. Harold Kushner to serve as advisor of the Junior Congregation. Mr. Kushner is a student at the Rabbinical School of the Jewish Theological Seminary and an alumnus of our Hebrew School. He is the son of Mr. and Mrs. Julius Kushner who have been actively identified with our institution. He will be officially inducted by Rabbi Lewittes at the Junior Congregation service on Saturday, November 17.

The G. O., under the direction of Mr. Irving Gabel, is making plans for the forthcoming year. One proposal is to introduce merit cards for students who excel in Hebrew, Humash, Siddur and history.

## JUNIOR LEAGUE

**A** NOTABLE achievement of the Junior League early this season was the appearance of the first issue of its newspaper, *The Junior Leaguer*. This new project has been adopted by the group and will constitute a regular activity on its part. This particular issue dealt with the High Holy Day period and the Succoth holiday.

During the past month, the Junior League had some interesting meetings that featured, among other things, Hebrew dance instruction and a session on the major religious philosophies of contemporary Judaism. The latter meeting was chaired by Mr. Harold Kushner.

In accordance with tradition, the Junior League will sponsor a political symposium at its last meeting before Election Day.

## YOUTH ACTIVITIES

**R**APID strides have been made in the organization and development of our youth clubs. The members have settled down to a season of fruitful activity and accomplishment.

Our club roster now consists of the following:

Saturday afternoon—Oneg Shabbat Group (2:30 P.M.) for teen-agers.

Saturday night—Six clubs (3 for boys and 3 for girls) in the Intermediate Division. Five clubs, all co-ed, in the Senior Division.

Tuesday night—Club Herzl, for teen-agers.

Wednesday night—Club Akiba, for teen-agers.

An extensive program in Hebrew arts (music, dance and dramatics) will be inaugurated very shortly, and the Youth Council will begin sessions early next month.

The Youth Activities Department is supervised by Mr. Hyman Brickman.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLOOM, HOWARD: Single; Res.: 460 Montgomery St.; Bus.: Teacher, Erasmus H. S.

DUMONT, MISS RITA: Res.: 1038 Union St.

FISHMAN, IRWIN: Single; Res.: 442 Warwick St.; Bus.: Sales Manager; *Proposed by* Alfred Grober.

FRIEDMAN, DAVID: Single; Res.: 1725 Sterling Pl.; Bus.: Jewelry Expediter, 126 W. 46th St.; *Proposed by* Alfred Grober.

FRIEDMAN, JULIAN: Single; Res.: 101 Christopher Ave.; Bus.: Maintenance; Bellevue Hospital.

FUCHS, LEONARD: Married; Res.: 680 Lefferts Ave.; Bus.: Stockbroker, John Muir & Co., 30 Broadway; *Proposed by* Daniel Katz, David Alexander.

GOLD, MISS MURIEL: Res.: 225 Rogers Ave.

HALSTETER, SAMUEL: Married; Res.: 1452 Carroll St.; Bus.: Elevator Operator, I. J. Reiss, Inc.

JAFFE, JULIAN F.: Single; Res.: 61 Martense St.; Bus.: Employment Interviewer, N. Y. State Employment Service; *Proposed by* Benjamin Jaffe.

JARRETT, DR. IRVING J.: Married; Res.: 1596 President St.; Bus.: Physician.

KAHN, DR. HOWARD: Single; Res.: 1030 Willmohr St.; Bus.: Podiatrist, 9507 Kings Highway; *Proposed by* Shirley Feingold.

KIRSNER, MISS RUTH: Res.: 990 Carroll St.

KOPP, ROBERT: Single; Res.: 569 Montgomery St.; Bus.: Insurance, 26 Court St.

LEIBOWITZ, MISS ESTHER: Res.: 203 East 59th St.; *Proposed by* Harriet Katz.

LEVINSON, MRS. SILVIA: Res.: 659 Ocean Ave.; *Proposed by* Dr. Isaac Perlstein.

LEVINE, AL: Single; Res.: 1091 Willmohr St.; Bus.: Textile Salesman, 1441 Broadway; *Proposed by* Alexander Kopp.

MARCUS, NATHAN: Single; Res.: 1368 New York Ave.; Bus.: Advertis-

ing Salesman, 114 E. 32nd St.; *Proposed by* Alexander and Robert Kopp.

NADEL, MRS. FLORENCE: Res.: 1553 Carroll St.; *Proposed by* Mrs. Edw. Novick and Mrs. Samuel Arum.

OBERSTEIN, DR. SIDNEY: Single; Res.: 302 Albany Ave.; Bus.: Optometrist; *Proposed by* Dr. Bernard Hayman and Dr. David Farber.

POPOLOW, JOSEPH H.: Single; Res.: 349 Crown St.; Bus.: Textile Engineer, Kendall Mills, 40 Worth St.

RABKIN, HY: Married; Res.: 724 Eastern Parkway; Bus.: Shoe Designer, Bon-Tell Footwear Corp., 12 W. 21st St.

RICHER, HARRY L.: Married; Res.: 734 Nostrand Ave.; Bus.: Attorney, 233 Broadway; *Proposed by* Ira I. Gluckstein.

RINZLER, JOSEPH: Married; Res.: 334 Eastern Parkway; Bus.: Cutter, Ladies' Robes, Stella Fagin Corp. 31 East 31st St.

SASS, ARTHUR: Married; Res.: 1744 President St.; Bus.: Hardware, George Singer Hardware Co., 1505 St. Johns Pl.

SATRAN, ABRAHAM: Married; Res.: 377 Montgomery St.; Bus.: Attorney, N. Y. C. Transit Authority, 370 Jay St.

SCHAEFFER, SAM: Married; Res.: 1497 Carroll St.; Bus.: Social Work, 270 Broadway; *Proposed by* Max Crawford.

SCHWARTZ, MORRIS: Married; Res.: 889 Montgomery St.; Bus.: Metal, Supreme Metal Fabricators, 27 Rodney St.; *Proposed by* Morris B. Levine.

SEMAN, HAROLD: Single; Res.: 406 East 95th St.; Bus.: Patternmaker and Designer, 1384 Broadway; *Proposed by* Alexander Kopp.

SEMAN, IRVING: Single; Res.: 424 East 98th St.; Bus.: Electrical Engineer, Teterboro, N. J.; *Proposed by* Shirley Feingold.

SIMON, ALLEN B.: Married; Res.: 858 Eastern Pkwy.; Bus.: Chemistry Instructor, Brooklyn College; *Proposed by* Dr. Elias Rabinowitz and Sholom Secunda.

STEINBERG, SIDNEY: Single; Res.: 1575 President St.; Bus.: Jewelry, 126-

30 W. 46th St.

STILLER, MARTY P. Married; Res.: 695 Eastern Pkwy.; Bus.: Dance Studio.

YACHT, CHARLES: Married; Res.: 353 Midwood St.; Bus.: Radio, 565—5th Ave.; *Proposed by* Frank Schaeffer.

### Reinstatements:

BROWNSTEIN, BENJAMIN: Married; Res.: 40 Clarkson Ave.; Bus.: Attorney.

COHEN, AARON: Single; Res.: 1703 Union St.; Bus.: Office Manager, Hy Grade Electronics, Inc.; 9216 Church Ave.

JOHNSON, SAUL: Married; Res.: 115 East 21st St.

MUSS, DR. ARTHUR W.: Married; Res.: 1030 Eastern Pkwy.; Bus.: Dentist; *Proposed by* Ralph R. Moscovitz, Dr. Frank G. Bass.

SIEGEL, MURRAY: Married; Res.: 3420 Avenue H; Bus.: Insurance.

### Additional Applications

GOODMAN, MAURY: Married; Res.: 1015 Washington Ave.; Bus.: Salesman, 56 Bogart St.

JALOSKY, SAUL: Married; Res.: 280 Crown St.; Attorney, 16 Court St.; *Proposed by* Emanuel Harrison; David Gold.

KASHA, MISS GERRI: Res.: 112 Remsen St.

KASHA, MISS MERNA: Res.: 112 Remsen St.

KORNGOLD, SAM: Single; Res.: 2235 East 24th St.; Bus.: Designer, Hand Bags, 135 Greenwich St.

RABINOWITZ, MISS JUDY: Res.: 991 Carroll St.

REISER, ELI: Single; Res.: 150 Crown St.; Bus.: Bedding Mfg.; *Proposed by* Nat Mark.

ROBINSON, JOSEPH: Married; Res.: 555 Crown St.; Bus.: Accountant, 350 Fifth Ave.; *Proposed by* Philip Jacobs.

SOIFER, JACOB: Married; Res.: 639 Eastern Pkwy.; Bus.: Merchant, 1098 Bergen St.; *Proposed by* Louis Albert, Aaron Gottlieb.

THIER, IRA: Single; Res.: 320 Sterling St.; Bus.: Attorney, 501 Fifth Ave.

WASSERMAN, HERBERT: Single; Res.: 40 Tehama St.; Bus.: Real Estate, 103-45 Lefferts Blvd.; *Proposed by* Carol Epstein.

FRANK SCHAEFFER, *Chairman.*



# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*The Holidays are over and the time has now come for us to fulfill the theme of the National Women's League, "Lilmod, Le-Lemad, Lasot," "To Learn—to teach—to do."*

*We must foster a greater understanding and respect for our heritage and for the traditions of our past so that we may require a sense of reverence and dedication in treating with the problems of the present and future.*

*As Sisterhood members we should avail ourselves of the many opportunities that our Center affords us for learning, teaching and doing. We fervently hope that you will attend our meetings and participate in all our planning, and thus have a personal pride in all our achievements.*

MOLLY MARKOWE, President.

## The Executive Board Luncheon

Amid a spirit of gaiety and rejoicing, our Executive Board reconvened for the season on Tuesday, September 18th. The feeling of good-fellowship was evidenced in the happiness shared by the reunion of old friends. And the spirit of rejoicing prevailed because we were privileged to welcome and to congratulate Rabbi and Mrs. Benjamin Kreitman upon the occasion of their recent marriage. Following the Invocation delivered by Mrs. Carl Kahn, we partook of a bountiful luncheon prepared by the Hostess Committee, chaired by Mrs. Charles Marks, after which our president, Mrs. Markowe introduced us to the newly-elected members of the Executive Board.

Before proceeding to the business of the afternoon, Mrs. Markowe graciously presented Rabbi Kreitman and his wife with a beautiful sterling silver tray, as a gift from Sisterhood. In her acceptance speech, our charming *Rebbetzin* remarked that we were literally "handing her our best wishes on a silver platter." The agenda which followed included many important announcements pertaining to the forthcoming Mother-Daughter Luncheon, the Center's Dinner-Dance, and the appoint-

ment of Mrs. Isador Lowenfeld as Sisterhood's chairman of "ads" for the Journal. Many other plans and projects were discussed, and as the motion for adjournment was made, all present pledged their hearty cooperation and participation in all Sisterhood activities for the new year.

## Todah Rabah

Our heartfelt thanks and appreciation are extended to Mrs. Isador Lowenfeld and her committee, who served the traditional wine and cake to hundreds of our congregants in the Succah during the recent Succoth holidays. We were privileged to enjoy the beautiful new Succah recently erected by the Center.

## The Center's Dinner-Dance

We are assured by the very ardent committee already working on this event, that the Center's second Annual Dinner-Dance will be more glamorous (if that is possible) than last year! You and your husband can attend this gala function, to be held on Sunday night, Dec. 9th, by obtaining \$125 in ads for the Journal which will be published in conjunction with it. We know that all our members will want to be "among those present"—this is your opportunity for you and your husband to enjoy a thrilling evening, and at the same time, help the Center raise the funds it so urgently needs. Sisterhood's chairman, Mrs. Isador Lowenfeld, will be glad to take your ads—blanks can be secured at the Center desk.

## Cheer Fund

Mrs. Fannie Buchman, Chairman, reports the following donations were received:

In gratitude for their safe return from Europe and Israel: Mr. and Mrs. Benjamin Wisner.

In honor of arrival of a child to Mr. and Mrs. Harry Cohn: Dr. and Mrs. Irving Horowitz.

In honor of Ann Joy Levitt's marriage: Mr. and Mrs. Herman Soloway, Mr. and Mrs. Julius Kushner, Mrs. Fannie Buchman, Mr. and Mrs. Frank Schaeffer.

In gratitude of Mr. Jack Sterman's recovery: Mrs. Jack Sterman, Mr. and Mrs. I. Lowenfeld, Mr. and Mrs. Frank Schaeffer, Mr. and Mrs. Leo Kaufmann.

In honor of Mr. and Mrs. George Altman's daughter's marriage: Mr. and Mrs. Ira Gluckstein, Mrs. Rose Bromberg, Mrs. Fannie Buchman.

In thankfulness for her recovery from a recent illness: Mrs. Michael Aminoff.

In memory of Mr. David Halpern: Mrs. Sadie Zankel.

In thankfulness for her brother, Sam Kreitman's recovery: Mrs. Henry Wishna of Louisville, Ky.

In honor of Rabbi Kreitman's marriage to Miss Joyce Krinsky. Mr. and Mrs. Joseph Krinsky, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Frank Schaeffer.

## Calendar of Events

Wednesday, Oct. 31st: Mother-Daughter Luncheon and Fashion Show—12:00 noon.

Monday, Nov. 5th: Executive Board meeting—1:00 P.M.

Wednesday, Nov. 28th: Annual Institute Day—all-day program beginning at 10:30 A.M. An interesting and provocative function is being planned. Watch for further details.

## Make Your Vote Count

Our government is run by political parties, but parties are not enough—there must be citizens who vote; there must be citizens who keep abreast of issues; there must be citizens who act.

Democracy is demanding—it demands the best each of us can give. It is a system that deserves the best. We can give it no less. Be proud of your citizenship, and when you go to the polls on November 6th, go informed and alerted to the issues at hand. Make your vote count to the best interest to yourself and your country.

SHIRLEY GLUCKSTEIN,  
Social Actions Chairman.

## Personal

Miss Gail Ellen Solomon, daughter of Dr. and Mrs. Samuel Solomon of 1593 President St., an honor student at Smith College, is spending her junior year in Paris preparatory to finishing her pre-medical work at Smith College.

## CENTER NEWS Continued from page 18

### YOUNG MARRIED GROUP

OUR opening meeting of the season was held on September 25, and was a great success, a gay, well-rounded evening, and our hats are off to the Co-Chairmen, Irv. Rubin and Elmer Riffman for doing such an excellent job. It was a lovely cocktail party, and from the large number of people present, I must say it was a deserving tribute to Rabbi and Mrs. Kreitman, in whose honor it was held.

With such a fine start, and with your help, our forthcoming meetings should be just as successful. Watch for the announcement of our next dance session, free lessons in mamba, cha cha, etc. by professional instructors. Also watch for our next theater party—it will be soon.

Our meetings are held the second and fourth Wednesday of every month, except holidays. The next meeting will be held on Wednesday evening, November 14th at 9:00 P.M.

HERB LEVINE, *President.*

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. Harold W. Hammer, former Administrative Director of the Center and Mrs. Hammer of Baltimore, Maryland, on the birth of a daughter, Ann Elise, on October 4.

Mr. and Mrs. Melvin Oringer, of 1616 President Street, on the birth of a son on October 9.

### Speedy Recovery

Best wishes for a speedy and complete recovery are extended to Mr. Jacob Rosenman of 925 Prospect Place.

### Rabbi Levinthal's "Reminiscences" To Appear in Yiddish

A Yiddish translation of the series, "Reminiscences of a World That Has Passed," now appearing in our Center

REVIEW, will be published in serial form in the popular Yiddish weekly magazine *Der Amerikaner*, beginning in early November. The translation has been made by the well known Yiddish writer, Dr. Abraham Asen.

### Boys' Basketball Tryouts

Boys who are interested in competitive basketball will have an opportunity to represent the Brooklyn Jewish Center. The Junior squad (ages 10-13) will try out on Wednesday, October 24th at 3:30 P.M. Senior boys (14-16) will try out on Sunday, October 27th at 2:00 P.M.

### DANCING FOR EVERY MEMBER OF THE FAMILY

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# • CENTER BULLETIN BOARD •

## ANNUAL MEETING

BROOKLYN JEWISH CENTER

Thursday, October 25, 8:15 P.M.

ANNUAL REPORT BY OUR PRESIDENT

DR. MOSES SPATT

ELECTION AND INSTALLATION OF OFFICERS

MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD

A proposed Amendment to the Constitution and By-Laws of the Center regarding an increase in the number of members on the Board of Trustees, will be submitted for the consideration of the members of the Center.

A PROGRAM OF SKITS

By

"THE SHEEPSHEAD BAY PLAYERS"

A well known Brooklyn Hadassah Group.

Admission limited to Center members and their wives upon presentation of their membership cards.

## **ANNUAL MOTHER-DAUGHTER LUNCHEON AND FASHION SHOW**

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CENTER SISTERHOOD

Wednesday Afternoon, October 31st, 1956

12:30 o'clock

DR. ISRAEL H. LEVINTHAL

Will Speak

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MRS. WILLIAM SAULER, *Chairman* — (PR 8 - 0416)

MRS. BENJAMIN WISNER, *Co-Chairman* — (PR 3 - 6973)

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Ladies are especially urged to make use of these facilities during convenient day-time hours.

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\$65 per year for married members.

\$45 per year for single men.

\$30 per year for girls.

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## *Will There Be Territorial Changes In Israel?*



This map shows Israel as partitioned by the U. N. in 1947 and as expanded in the war begun when the Arabs rejected the plan and attacked Israel. The dotted areas are within the original borders, the shaded parts those taken over by Israel in the war of 1948. Jerusalem was to be internationalized. The map does not indicate the territory lately conquered by Israel. (See Editorial.)

### LAST DAYS BEFORE THE SINAI WAR

By Julius Kushner

### REMINISCENCES OF A WORLD THAT HAS PASSED

By Dr. Israel H. Levinthal

### A HEROIC RABBI DIES

By Alfred Werner

# *Tortoise vs. Hare*

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merely a famous race. You can place your money on either one and still win.

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SUNDAY, DECEMBER 9

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# Brooklyn Jewish Center Review

Vol. XXV

NOVEMBER, 1956 — KISLEV, 5717

No. 3

## ISRAEL'S FUTURE

**T**HE events affecting Israel have been moving with fateful rapidity and no one is wise enough or sufficiently far-seeing to determine what the end will be.

At the United Nations there is a constant wavering between facts and confusions; between events of one day and the fears of new situations. And back of all this is the ominous shadow of the Soviet Union.

Time and again the U.S.S.R. has proclaimed, more privately than publicly, that it does not want Israel vitally injured; yet time and again its activities have been in the direction of support for the Arab states.

As of the present moment, the feeling among the Arabs against Israel is far more vicious and unreasoning than in the past. The passions aroused by the creation of Israel, the smarting from the 1948 defeat, were powerful enough to prevent any settlement; now these passions are overwhelming, and those Asian delegates with moderate, and even friendly attitudes towards Israel, are pessimistic about an eventual peace.

As indicative of the Arab state of mind, when the delegate from newly admitted Tunisia appeared at a U.N. press conference he stated, in answer to a question, "We do not recognize Israel." He meant the existence of Israel.

Until the new war, the Arab contention was that peace negotiations could be based only on the 1947 United Nations partition resolution, which divided the land into Jewish and Arab states, and not on the expanded area resulting from the war, though that conflict was initiated by the Arabs. Israel has claimed that the demarcation lines, created when the truce agreements were signed, are its actual national boundaries.

In any negotiations to settle once for all

the Middle East difficulties U.N. delegations expect that the original partition plan will be involved in the discussions, and the moderate elements among the so-called "Asian-African bloc," now a strong force, believe that some border concessions will have to be made by Israel. They also hold that Israel will be required to make concessions in the matter of the Arab refugees. One Asian statesman offered the opinion that the refugee situation was the critical one in any peace settlements. He envisioned a plan for the "progressive" return of the refugees to

Israel, and thought 50,000 would be a fair figure for the initial contingent. He admitted that a resettlement of the refugees was more logical and practical, but, he pointed out, emotion is not logical, and the "saving of face" superseded reason. Such arguments ignore Israel's new conquest. What will happen to the "Gaza Strip," to the Sinai Peninsula, now in Israeli hands, no one can tell.

The key factor in a possible Israeli-Arab settlement is the Soviet Union. If it continues to bolster the Arab states, the strength of their wishes will count heavily.

J. K.

## CANDLES OF INSPIRATION

**T**HE story of the Maccabees, this handful of men who were ready to live or die nobly for faith and freedom, has been a wonderful influence in history. That story has inspired down-trodden nations and communities with the conviction that religious liberty and national freedom were invincible.

There were some among the Jews in the days of Antiochus Epiphanes who chose to submit to the tyrant's decrees, and others chose death instead of submission; the Maccabees and their followers felt that if the Jew had to die for his faith he should die for it fighting. Mankind will ever cherish the answer of the aged Mattathias, the father of the Maccabees, to the royal representative: "Even if all the nations in the King's dominion hearken unto him to fall away from their ancestral religion, yet will I and my sons and my brethren walk in the covenant of our fathers." The clarion words of Judah Maccabee spoken a year later will always be uplifting to freedom-loving peoples: "With Heaven it is all one, to save by many or by few. They came unto us in fullness of insolence, to destroy us, and

our wives, and our children; but we fight for our lives and our laws." The bravery of the Maccabean heroes was not in vain. They routed the enemy, and three years to the day on which the temple was profaned by the blaspheming foe, they triumphantly re-entered the Holy city.

The inspiration of the Maccabean example was never more needed than it is at the present time. We are faced today by a totalitarian power that displays an even grimmer eagerness to crush conscience and freedom than did Antiochus Epiphanes of old. It is our conviction, issuing from the Hanukkah story, that this power will crumble in the face of resistance by the gallant peoples in its orbit. The lesson of the Maccabees should impress the leaders of the free nations who seek to appease the wrath of the totalitarian rulers.

We share the significance of the Hanukkah festival with all mankind, and as we light the candles we now say again, may these be for us, as was once long ago, lights that dispel the darkness.

BENJAMIN KREITMAN.

The "Brooklyn Jewish Center Review" is published monthly—except during July and August—by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn 13, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; David M. Gold, Executive Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of Hebrew Education.

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# "JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

*An Intimate Chat Between Rabbi and Reader*

## WORTHY OF "HALLEL!"

**A**N INTERESTING question posed by our ancient rabbis comes to mind as we are about to begin the celebration of our beautiful festival of Hanukkah. We have two festivals to commemorate victories over enemies who wanted to destroy us — Hanukkah and Purim. On the former occasion we chant the *Hallel*, the special psalms of praise, whereas on Purim, the *Hallel* is not said. And the sages in the Talmud ask, why this distinction? The answer they give is especially pertinent to our day. "We do not say *Hallel* for a miracle which happens outside the land of Israel; only miracles which happen in Israel are deserving of the *Hallel*." What a great and historic truth is revealed in this statement!

That the Jews in Persia were saved from the cruel fate planned by Haman was not due to any effort of the Persian Jews themselves, but by the graciousness of the king, who fortunately was in love with Esther. Thus it was in all the lands of the *Galut*. Whenever Jews were saved from planned destruction, it was always due to a fortunate circumstance which happened, as in the Purim story, by lot, or chance—not by a heroic victory of their own. Such salvation is not worthy of the *Hallel*.

The Hanukkah victory over the Syrians and Greeks was achieved by the heroic struggle of the Jews in Palestine themselves, who, under the leadership of the Maccabees, fought for their freedom and achieved it by their own efforts aided by their faith in God.

We may indeed be thankful that we are privileged to witness another glorious victory, won by the modern Maccabees in the State of Israel over the modern Antiochus the Egyptian Nasser. It is the miracle of the land of Israel, and it is worthy of the *Hallel*! How true and applicable are the words of the old *al ha-nissim* prayer, which we recite on the days of Hanukkah, to the events which we witnessed just a few weeks ago: "Thou didst

rise to their defense, and didst vindicate their cause. Thou didst bring retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to the Law."

We beheld a rebirth of the Hanukkah spirit, a victory salvation achieved not by the bent knee and bowed back in pleading

## JEWISH SCHOOLS LACK TEACHER

By BORIS SMOLAR

**T**HE ACUTE shortage of teachers for Jewish schools threatens to have a disastrous effect upon many Jewish communities. About 4,000 teachers are currently engaged in week-day Jewish schools throughout the country. This number is far short of the actual need because of the great upsurge in interest in Jewish education.

For the last ten years enrollment in Jewish schools has been increasing steadily. Today they have twice as many pupils as ten years ago. It is estimated that in 1946 there were 200,000 pupils in Jewish schools, and today there are 440,000. At the same time, Jewish colleges supplying teachers have not kept pace with the demand, and about 13% of the Jewish teachers leave Jewish teaching each year for a variety of reasons. Thus, for every 100 teachers now employed in Jewish schools, 13 replacements will be needed this year just keep present classrooms in operation.

Most of the Jewish teachers leave their posts because of economic reasons. The average salary of a Hebrew school teacher is about \$4,000 a year in a small city and about \$3,300 in a large city. There are many small communities that will pay a good teacher a salary of \$5,000 to \$6,500 a year. But even such communities have difficulty in getting experienced teachers because they fail to make provisions for regular advancement and security. In a few communities teachers are provided

and begging before other powers, but through the indomitable will and ready sacrifices of our own people.

And we Jews of America must in these days show our solidarity with our brethren in Israel. We, too, must rise to the occasion and offer our help—far in excess of what we did in the past—in our purchase of Israel Bonds and in our increased contributions to the United Jewish Appeal. Thus, together with Israel, we will be able to join in singing a *Hallel* of praise and thanksgiving for this genuine miracle which happened in Israel.

*Israel H. Levinthal*

with retirement and insurance benefits, but the number of such communities is very small.

## JEWISH LABOR COMMITTEE PRESENTS DEPORTATION APPEAL

**T**HE Jewish Labor Committee, representing some 500,000 Jewish workers, presented our ambassador to the U.N., Henry Cabot Lodge, with a memorandum urging that the United States Government, "without delay," bring the matter of the deportation of Jews from Polish and Lithuanian territories annexed by Soviet Russia after World War II, before the General Assembly.

The memorandum, signed by Adolph Held, National Chairman, suggested the following actions:

"A Resolution ordering the Soviet Union to desist from any further deportations . . . and to permit those now deported to return to their homes.

"Send UN Observers to ascertain the intensity of the deportations and to report back to the General Assembly."

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## LAST DAYS BEFORE THE SINAI WAR

By JULIUS KUSHNER

I AM one of a group of people in the toy and plastic industry who own a factory in Holon, Israel. At our last Board of Directors meeting we decided to expand our activities and enlarge our factory in Israel and it was unanimously decided that two of the members, Mr. Charles Breskin and myself, would go to Israel in connection with these expansion plans. Mr. Breskin is the President of the Breskin Publications and is considered one of the foremost experts in the field of plastics in the United States.

I arranged to meet Mr. Breskin in Israel and left New York on October 24, 1956, arriving in Israel midnight, October 25, about 6 P.M. New York time.

In Tel Aviv everything seemed to be normal. The following morning I went to our factory and about two hours after my arrival we were notified by the Military Police to bring all our vehicles, consisting of a truck, station-wagon and two private cars, to a designated place in Tel Aviv. We immediately knew that something was happening, and several hours later about fifteen of our employees were notified to report to their places for military service. Nobody suspected anything but a precautionary movement against the massing of troops by Iraq and Syria on the Jordan borders.

Usually our factory, as well as other factories, close about 3 P.M. on Friday, since all production stops for the Sabbath. However, we were ordered to continue to work Friday night and Saturday because we were producing material for the Government that was considered essential. I remained at the factory until about 5 o'clock and as we returned to the hotel we noticed that all buses, trucks and private cars were lined up on the outskirts of the city. We now knew that these were preparations for the movement of troops.

In the evening I was invited for dinner at the home of a very dear friend, who is a leading Israeli industrialist. At the dinner table we felt a great deal of tension. It seemed that my friends already knew that this was more than a partial mobilization. After dinner my friend put on his uniform and so did the daughter and son. They left their home without much to-do or excitement, merely bidding goodbye to their mother and sisters.

We listened to the radio reports and heard that the same procedure was followed in almost all the homes throughout

the country. People took positions assigned to them in advance. When I returned to my hotel about midnight we saw the most unusual thing that ever could happen on the Sabbath: military trucks and troop movements on the streets of Tel Aviv. On Saturday morning, since our factory was ordered to continue work, I went there and found just a skeleton crew. Almost everyone was called for military service during the night. Still later on Saturday nobody whom we talked to knew the destination or purpose of the mobilization. Late afternoon, we went to Rechovot to meet with some people and officials of the Weitzmann Institute. When we arrived at the home of this friend most of the invited guests did not come and were told that they were called on for national mobilization.

We spent the evening in Rechovot and about 11 P.M. we left for Tel Aviv. On our return trip we were stopped by a continuous stream of military convoys all streaming to the Egyptian border and it took more than three hours to reach Tel Aviv. Then we felt and knew that this was not just a precautionary move-

supplies. All were calm and went on with their daily routine. The American Embassy, in Tel Aviv, issued a proclamation in the newspapers and sent messages to all the hotels, notifying American citizens to request the American Consulate to make arrangements for their leaving the country as soon as possible.

We tried to get accommodations to leave Israel but all available planes were booked solid, and frankly, we did not feel we wanted to leave at a time when the population exhibited such excellent spirit. We felt we would create a feeling of panic.

On Monday morning the American Consulate requested American citizens to leave without delay. We were told that an El-Al plane would leave at 2 P.M. Tuesday for Vienna, Paris, and New York. We tried to get through with as much of our business as possible. After working Monday late and all of Tuesday morning we went to the airport at noon. On the way we passed thousands of troops and all kinds of equipment moving out of

*(Copy of Evacuation Notice by the American Embassy)*

### NOTICE TO ALL AMERICAN CITIZENS

Because of increased tension in the Middle East area the United States Government considers it advisable for American citizens to leave Israel without delay. It is suggested, therefore, that you place your passports in order at once, making sure that they are valid for travel, and make immediate commercial transportation arrangements for your departure. Please inform the consular section of the American Embassy, Tel Aviv, or the American Consulates in Haifa or Jerusalem of your travel plans wherever possible.

THE AMERICAN AMBASSADOR.

ment. We felt that something big was happening.

The next morning, Sunday, October 27, although everyone of military age was already in service, life went on as usual; schools were in session, banks transacted business and the stores were open without a noticeable change. At no time did one see any desire to hoard food or other

Tel Aviv to the Gaza Strip and other points of the Egyptian border. When we reached the airport we found all civilian planes cancelled. We were however told that possibly one plane would leave at 2 P.M. in the morning as precautions were taken to fly through.

The first sign of actual action was noticed on Tuesday morning when we heard

anti-aircraft guns and were told an unidentified plane was over Tel Aviv. At the airport we met a representative of the American Consulate, who was there to meet American citizens ready to leave. He advised us not to wait for any civilian planes to leave Tel Aviv and to follow him to the consulate. Upon arrival he telephoned Haifa and was told that an Italian boat was leaving that night for Cyprus and Venice and that the captain agreed to take about 400 evacuees.

We were fortunate to have with us our manager of the factory, who is also the Commercial Consul for Nicaragua, and has a car with a Consulate plate. This came in very handy. He drove us to Haifa. We left Tel Aviv about 3:30 and when we arrived in Haifa the entire city was blacked out. There was not a light to be seen from any window or from any of the cars. We noticed a policeman and asked him to take us to the American Consulate. When we got there we were disappointed with the attitude towards the situation. The Consul told us he was notified there was no room on the Italian ship and that we must wait a day or two for the arrival of American warships to evacuate all the American citizens. We expressed our disappointment and asked for a guide to take us to the ship so that we could make personal arrangements with the captain for passage to Cyprus. We succeeded in getting a cabin for six, third class, only as far as Cyprus, since the space was assigned to other passengers from Cyprus to Venice.

During our stay aboard the ship we were told of a special news flash that an enemy gunboat was approaching the Haifa harbor. Immediately all the lights on the ship were put out with the exception of one spot-light showing the Italian flag. About 7:30 that evening we heard a number of shots but not more than one hour later the news came that the Egyptian warship with 250 had surrendered to the Israeli forces.

The captain told us that this was the first time in his career that he had heard of a warship surrendering. Usually it is either scuttled or the crew fights to the end.

About 8 A.M. Wednesday morning we arrived in Cyprus and immediately went to the American Consulate. He was surprised that we landed in Cyprus. First of all Cyprus is the military camp of the British and French army and air

corps and there was hardly any room in the hotels. We were notified that a special decree was issued that morning that no civilians could leave Cyprus unless they gave a 21-day notice. We certainly did not feel like staying in Cyprus 21 days. We saw barbed-wire on every street and at the approach to every building. On every corner were mortar and machine guns and mounted trucks with guns. Every policeman and soldier guarding the streets carried guns. It seemed as though every youngster was ready to shoot.

When we came to the hotel we were told not to walk in the company of the British because if there was any shooting it was possible we would be mistaken for the British. We felt that an explosion might come any minute. We went back to the American consulate asking for assistance. The consul was very cooperative and called the Government office in Cyprus about our plight and went with us there. We received an exit visa to leave the following day. On Thursday night we were taken by a military car to the Cyprus airport. There we were searched and examined and permitted to leave for Athens. We must say that it was a great relief to leave the armed camp at Cyprus. We were lodged in a small but beautiful villa near the airport and for the first time we could breathe and feel relaxed. We stayed overnight and arranged for transportation to

Rome, Milano and Paris. Upon arrival in Paris we were told that all departures were indefinite because of the thousands of evacuees from the Near-East, all dependents, who were gathered at the airport waiting for passage to the United States and Great Britain.

Mr. Breskin decided to stay in Paris and I was notified that I could get passage on an Italian plane. Although it was crowded and not as pleasant as the other planes, I was happy to make the trip. Believe me, I felt very fortunate knowing the anxiety felt by the members of my family for my safety.

Now that the trip is over, I can express my admiration for the people in little Israel. Only now can I understand their devotion and their readiness to sacrifice for the sake of an ideal of freedom. I hope to return shortly and proceed with our plans for the expansion of our business.

There is however one thought that bothers the people—they worry that the big powers, Great Britain and Russia, will make the Middle-East their playground. I am indeed scared of the thought of Russian intervention in the Middle-East.

There is fear too of what Britain will do after it has settled the Suez problem. Will the English insist that Israel return to their border? However, we have confidence in the leaders of the Israeli Government and hope for the best.

## THE ISRAELI OIL WELLS TODAY

**T**WO HUNDRED oil wells, each matching the output of the first one brought in at Heletz last year, will meet all of Israel's needs—at the present rate of consumption. Today Israel has eight wells.

This is far short of the goal, but with plans to sink 12 more this year and at least 35 in 1957, the quarter-way mark will perhaps be in sight or surpassed, if most of the new wells prove economically feasible. Experts stress the "perhaps," for they are wary of predictions, constantly revising their opinions in the light of new facts. They will not even go as far as to predict if the Heletz field will continue to produce, or dry up. Predictions of rich oil finds in Italy and Australia, for example, made the experts look foolish.

At present, only four of Israel's wells are in full production, each spouting about 120 barrels daily. Two more, of

the same capacity, are expected to be in full production shortly, and the remaining two will be tapped in several months. These eight wells will produce about four percent of the national total need of oil products for which Israel spends about \$40,000,000 a year. Thus, each well will save Israel about \$200,000 (in foreign currency) annually after it pays off the initial investment. Producing at the rate of 120 barrels a day, each well is expected to repay this investment within 18 months to two years.

Since oil prospecting began in Israel, \$12,000,000 and 11,800,000 pounds have been invested in prospecting for oil and in bringing in and setting up rigs and other equipment. Of the first 27 drillings, 13 were "dry," eight have "come in," and the remainder are expected to "come in" or be abandoned in the near future.

JONATHAN SHILOH.



# A HEROIC RABBI DIES

By ALFRED WERNER

**D**R. LEO BAECK who recently died in London at the age of eighty-three, was one of the noblest spiritual leaders of German Jewry. Only once did I have the privilege of meeting him—when, in the winter of 1947-1948 the venerable old gentleman was touring this country under the auspices of the American Jewish cavalcade, the religious emphasis program of the Union of American Hebrew congregations. I shall never forget the scholar's sensitive face, his kind, though somewhat tired eyes, his gentle and refined voice. Of course, I was familiar with the rabbi's profound writings, which include that pivotal book, "The Essence of Judaism," and, like everyone else I knew that this delicate and frail man had resisted the Nazis with an unparalleled firmness, and that, as a prisoner in the Theresienstadt concentration camp, he had done all he could to strengthen the desire for survival among his wretched fellow-prisoners.

Prior to the Nazi era, during which Baeck was to play a prominent role as hero and martyr, he was mainly known to theologians, Christian as well as Jewish, and to the leaders of the reform movement among German Jewry. He was the son of a distinguished scholar, Samuel Baeck, who served as rabbi to the *kehillah* of Lissa in Posen (eastern Germany) from 1864 to his death in 1912. The elder Baeck was active in the fight to introduce compulsory instruction in the Jewish religion at the secondary schools of Prussia. Like his son, he was a prolific writer, whose main work was "Geschichte des juedischen Volkes und seiner Literatur," a history of Jews and Jewish literature.

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Leo Baeck was a young rabbi in the Silesian town of Oppeln when the Association of German Rabbis launched an attack against the Zionist movement that had just become universally known through the first Congress, held at Basle, Switzerland. Baeck was among the very few German rabbis to recognize the importance of Zionism and to refuse to sign the manifesto directed against it. A few years later he again proved his courage and independence of mind when, in the *Monatsschrift fuer Geschichte und Wissenschaft des Judentums*, a scholarly Jew-

ish monthly, he assailed Adolf Harnack, the famous Protestant theologian, for having misrepresented Judaism in his volume, "The Essence of Christianity." Out of this critical essay grew a short book, which was revised and expanded again and again, until the final version was published in 1922 under the title, "Das Wesen des Judentums," to be published in English as "The Essence of Judaism," in 1936. (In 1948 the firm of Schocken Books, New York, brought out a revised and slightly expanded version of the first English edition.)

All those eager to acquaint themselves with the basic ideas and doctrines of Judaism should study this book, as well as the shorter volume, "The Pharisees and Other Essays," also published by Schocken Books. Since Rabbi Baeck's interpretation of Judaism is a fresh and original one, though it is, of course, based on a thorough knowledge of all Hebraic sources, I am giving below an excellent summing-up of his views, as presented by Georg Herlitz, director of the Central Archive of the Jewish Agency in Jerusalem:

"He holds that the essence of Judaism, contained in its God-conception and in its moral commands, is eternal and unchanging, but that its ceremonial forms are transient and modifiable. The moral law as formulated in the Bible, expounded by the Talmud and codified by subsequent religious philosophers, has guided the Jew through the ages in all walks of life, and is the culmination of the ethical principle. The Jewish religion comprises the doctrines of God as the Supreme Moral Being, of man created in the image of God and hence perpetually striving for moral perfection, and of the divine priesthood of Israel, charged with the duty of becoming the light of humanity by its own moral life and endeavor. In this sense, the intrinsic essence of Judaism is universal and eternal."

"Baeck feels that, on the other hand, the forms developed by Judaism in its temporal evolution as an expression of its religious life are more the religion of the people and the community than of the individual, a 'fence around the law'



Rabbi Leo Baeck

for the constant education of the Jewish community for its service to humanity. The future of religion in general depends on the religious evolution, the 'classic religion' of deeds in contrast to 'romantic' or 'sentimental' Christianity." (from "The Universal Jewish Encyclopedia").

When the Nazis came to power, Baeck was serving as a rabbi to a Berlin congregation, and as a faculty member of the *Hochschule fuer die Wissenschaft des Judentums*, the Academy for the Study of Judaism. He was the logical choice for the position of chairman of the *Reichsvertretung der deutschen Juden*, the council created to represent the Jewish community of Germany in an era of persecution and terror. On the 23rd of May, 1933, leaders of all Jewish groups, liberal and conservative, Zionist and anti-Zionist, visited Dr. Baeck to congratulate him on his sixtieth birthday. Homage was also paid to him in the *Juedische Rundschau*, organ of the German Zionists. The article contained a slightly critical remark, though. Robert Weltsch, who had penned it, wondered whether such a gentle and soft-spoken person as Baeck would have the courage to deal, as the head of German Jewry, with so difficult and grave a situation, as had been caused by Hitler's assumption of power.

It turned out that the man who, in 1897, had dared to express his admiration for Herzl and his tenets when the vast majority of German Jews was strongly opposed to Zionism, and who, subsequently, challenged the great Von Harnack, was the best *shtadlan* or spokesman German Jewry could have chosen to head the only body through which the Hitler government maintained official "relations" with the Jews of Germany.

"When wood is being planed," Goering ironically said during the peak of anti-Jewish atrocities, "there are always shavings." Every child knew that the cynic referred to the fate of the new pariahs, the German Jews. The leader of these pariahs, Dr. Baeck, was arrested no fewer than five times by the Gestapo for having said or done something not to the liking of the Nazis. To raise the spirits of his brethren, he composed a prayer that was said on a Yom Kippur in synagogues all over Germany:

"In this hour every man in Israel stands erect before his Lord, the God of justice and mercy, to open his heart in prayer. Before God we will question our ways and search our deeds, the acts we have done and those we have left undone. We will publicly confess the sins we have committed and beg the Lord to pardon and forgive. Acknowledging our trespasses, individual and communal, *let us despise the slanders and calumnies directed against us and our faith. Let us declare them lies, too mean and senseless for our reckoning.*

"... Thank the Lord and praise Him for our destiny, for the *honor and persistence with which we have endured and survived persecution.* ... In this day of sorrow and pain, *surrounded by infamy and shame,* we will turn our eyes to the days of old. From generation to generation God redeemed our fathers, and He will redeem us and our children in the days to come. We bow our heads before God, and *remain upright and erect before man.*"

As was to be expected, the Nazis objected to this prayer, especially to the phrases I have put here in italics, and its author was arrested. He was released, only to be arrested again as grand master of the B'nai B'rith lodge. This organization having been dissolved, Dr. Baeck, now in prison, was ordered to sign a state-

(Continued on next page)

## The "Beast of Buchenwald" Expects a Pension Instead of Punishment

By SAM MILLER

MARTIN SOMMER, the SS killer whom every inmate of Buchenwald concentration camp dreaded as the most vicious blackguard of them all, is reported to have received a pension of \$2,500, or to be on the point of receiving it. This is in addition to the free lodging, free meals and free medical care in one of Germany's best veterans hospitals at nearby Bayreuth, and a substantial pension as a wounded veteran which he has been drawing regularly for several years.

Sommer, the notorious "Beast of Buchenwald," has never faced a court. He married pretty Barbara Ulrich some months ago and obtained honeymoon leave from the hospital, but German Government physicians have pronounced him "wholly unfit to stand trial." Because of a similar medical ruling, Bayreuth District Attorney Dr. Maier early last year quashed an indictment against Sommer that charges him with 67 murders committed within and 11 perpetrated outside the camp, as well as with several hundred assaults, most of them resulting in death.

From a reliable Bayreuth medical source it has now been learned that the injuries which conveniently shield Sommer from answering for his revolting crimes are in effect self-perpetuated. Sommer could at any time be made sufficiently fit to leave the hospital, but for years he has refused to consent to the necessary surgery, feeling that it might render untenable his excuse for not standing trial. The German judicial authorities claim that, under present democratic safeguards for the rights of the individual, Sommer cannot be compelled to undergo an operation.

An agricultural laborer by trade, Sommer became a First Sergeant in the SS early in the Nazi regime and was for many years in charge of the Buchenwald guardhouse. There, Jews by the hundreds were his victims. The files of the District Attorney hold sworn affidavits from scores of witnesses willing to testify regarding his crimes, yet these are only a fraction of the killings he is known to be guilty of. Possessed of considerable brute strength, he made a specialty of smashing the kidneys of his living victims with his boots, but at times also resorted to the whip or the lethal injection needle.

Memoirs by former Buchenwald inmates, such as Eugen Kogon's "The SS State," recount how his sadism stood out even in the hell of the camp. He is described as "so terrible that by comparison Ilse Koch, the 'bitch of Buchenwald,' almost resembled an angel."

It throws a revealing light on the extent and depravity of his mania for murder and torture that, in the end, his blood-thirstiness and corruption became too much even for the SS. Because of numerous killings—performed without the approval of his superiors, "SS Judge" Dr. Morgen in August 1943 ordered him held for trial. No such trial was ever instituted, however, and in the last months of the war Sommer was released from custody for use as an SS tank driver. His vehicle was hit by an artillery shell that blew off his left leg and shredded his body with bits of steel. GI's took him to a hospital, where Jewish army doctors saved his life.

When General Eisenhower visited Buchenwald shortly after his liberation in April of 1945, the name of Martin Sommer was on the lips of the 50,000 inmates as that of the most hated of the SS guards. If he could have been located at the time, he would almost certainly have been sentenced to death by a US war-crimes court. Yet he was in American hands, and under his own name, while a haphazard search for him went on. His identity as the "Beast of Buchenwald" was learned only in 1950, when his first wife filed suit for divorce. "No one bothered to ask me before," he told interrogators.

The great Swabian Protestant clergyman and poet, Albrecht Goes, who edited the German version of "The Diary of Anne Frank," wrote in a letter of protest to the Bayreuth District Attorney that eleven years after the end of Nazism he has full understanding for "the venture of reconciliation," but cannot understand "the wild beast Sommer (by which term I do not wish to insult the tigers in the jungle) drawing a regular pension, and getting a back-pension payment to boot."



ment whereby he agreed to the transfer of all B'nai B'rith property to the Hitler government. He had the courage to refuse to sign. Of course, the B'nai B'rith property was confiscated, anyway, but without the semblance of "legality" which the Nazis had hoped to obtain through Baeck's signature.

By the end of 1938, it had become clear even to the most naive optimist that the Nazis intended not only to deprive the Jews of whatever civil rights were still left to them, but to exterminate them completely. In the pogroms of November, 1938, five hundred synagogues went up in flames; many of the younger members of Baeck's own congregation landed in concentration camps, where many perished. Panic-stricken, tens of thousands of German Jews fled abroad, leaving behind homes and shops and positions. Dr. Baeck, too, could have left Germany; in fact, the Rockdale Avenue Temple of Cincinnati offered him the position of associate rabbi, and he would have found a home anywhere, respected as he was all over the globe as a leader and a scholar. But he decided to stay on his job, like a good captain who is the last to leave the sinking ship.

After the outbreak of the second World War, Baeck continued to administer to those Jews in Berlin who had been too poor, too old, or too sick to leave Germany in time. By January 1943, their number had shrunk to 10,000. In that month, Baeck and a large number of other German Jews were deported to the "model" ghetto of Theresienstadt, in the so-called Protectorate of Bohemia-Moravia. They were the earliest puppets in a gigantic play, staged by the Nazis at the expense of more than one hundred fifty thousand people of Jewish origin who, within the forty months to follow, were sentenced to serve some time in this "privileged" ghetto established in an evacuated Czech fortress town. Close to sixty thousand individuals were at one point concentrated in a town which normally had living-space for about seven thousand inhabitants. To reduce the congestion, the Nazis "mercifully," from time to time, dispatched large numbers to the death camps in Auschwitz, Maidanek, and elsewhere.

By the creation of Theresienstadt, the Nazis tried to deceive the entire world about the real character of concentration camps. Himmler even went so far as to

claim that Theresienstadt was a normal Jewish city whose inhabitants were engaged in all sorts of healthy work. It was true that the Nazis had handed over the actual administration of the "town" to the Jews themselves, but merely in order to confuse and demoralize these Jews by granting limited powers to a few picked Jewish leaders. But while some of these leaders did, indeed, abuse their positions of privilege in the most outrageous manner, there were, fortunately, several others who successfully combated the cancer of corruption.

The most outstanding of these true leaders was Rabbi Baeck. Survivors of Theresienstadt have told me how he set an example of moral courage, wisdom and unflinching faith. A rock of strength to his "congregation" of doomed souls, by his very presence in the midst of indescribable misery and dread, he gave them a shining example of imperishable Judaism. In the few hours of leisure—"hours of freedom," as Baeck called them—the rabbi lectured to the people on such great liberators of the human mind as Plato, Spinoza and Kant, or on the Bible, the Talmud, the poetry of Yehuda ha-Levi.

Baeck was among those few survivors who were freed by the Russians in May 1945. When Baeck came to this country for a visit, he was asked how he, an aged and frail intellectual, had been able to stand this terrible life of a prisoner for a period of about twenty-seven months when younger, stronger men collapsed or committed suicide in a fit of utmost despair. He explained to his American audiences that he was able to draw constantly from two great sources of strength: patience and imagination:

"Both were necessary; the patience recovered its strength through the imagination without which it would sink into mere slavery, and the imagination found its link with the day's life through the patience without which it would be but a dream in the day's sleep."

In an essay, "A People Stands Before Its God," that was included in an anthology, "We Survived" (Yale University Press, 1949), Baeck related in detail his own trials in the Theresienstadt camp. From this lengthy narrative I have culled a few paragraphs that I shall set down below:

"At first I performed all sorts of chores, such as pulling garbage wagons,

## INFORMATIONAL SURVEY OF YUGOSLAV JEWS BEGUN

A PROJECT designed to obtain accurate information regarding all Jews living in Yugoslavia, was launched in Belgrade recently at the closing session of the seventh national conference of the Federation of Jewish Communities in Yugoslavia.

The Federation has published a 400-page volume on the history and current status of Yugoslav Jewry. The literary section included stories and articles by some 20 Yugoslav Jewish writers and the Minister of Israel contributed an article on his country. An English summary of the volume is under preparation.

but after my seventieth birthday that year (1943) I was free to minister to the living, the sick, and the dying. Sometimes so many people died that I felt as if I existed in a graveyard."

". . . Bunks were often constructed in four and five decks, with so little space between them that one had to lean far forward when sitting on the edge. Often people did not have enough room to stretch out. It was a luxury to have an opportunity to sit on a chair. The inadequacy of latrines was one of the worst trials. Many had dysentery, and it was most humiliating for these good people to defile themselves when they had to wait.

". . . Some seven or eight hundred people jammed into the attic of one of the barracks to hear my opening lecture on Plato. In spite of the discomfort, the group attending was still as large when I gave the last lecture of the series, on Kant. Sometimes when we went to some barrack dormitory for a lecture people were so eager to hear that they clustered on the bunks like grapes on a vine.

"Religious services were held wherever and whenever a group felt the desire for it. In the evening or early hours of the morning we maintained our faith and gave strength to all in prayer. In our services we recalled biblical times—the commandments, the prophets, the Messianic idea—and earlier persecutions of the Jews. Thus a community arose out of a mass and we could forget the misery around us."

(Continued on page 22)

*In the previous installment Dr. Levintbal recalled the work of his revered father in Philadelphia and the early communal activities in that city, which were so much a part of the history of the Jews in America.*

## PART 3

**F**OR one of the other children, usually accompanied father to these lectures. But the one who was always with him was his *shamesh*, a Mr. Isaac Matt, a tall, picturesque figure with little eyes, thick eye-glasses and a long, heavy brown beard. The word *shamesh*, used in this case, is difficult to translate. Literally, it means *a servant*. But that would do an injustice to him and to the relationship between him and father. "Companion," "Assistant," are truer definitions of the word. It was the tradition in the old Jewish world that a rabbi should have a *shamesh* always at his side. Mr. Matt served in that capacity for father ever since I can remember; I imagine he took this role as soon as father came to Philadelphia in 1891. He accompanied him wherever he had to go, to visit the slaughter houses, to attend meetings, to deliver sermons or lectures—anywhere and everywhere, Mr. Matt was always there.

It was Mr. Matt who would deliver the summons to the person called for a *Din Torah*, or who would attend to the necessary arrangements if a *get* proceeding had to be conducted. He was also with father at every wedding ceremony, for it was he who saw to it that the *chupab* was in order, that the glass for breaking and the proper wine were on hand, and above all he was there so that father could be assured that he always had one pious Jew as a witness to the *ketubab*, or marriage contract. He seemed always to be present at our home—early morning he would be there, and if father was busy with people until late at night Mr. Matt would not leave him. All of us at home regarded him as one of the household, and we could not visualize our home without him. *Reb Isaac* was the way all of us addressed him—father, mother as well as the children; and it was by that name that every one knew him. His son David, who was about my age, was one of my earliest and closest friends throughout all my childhood and adolescent years; we went together to *cheder*, to high school and to the Hebrew high school which father organized, and we were both among the

## Rabbi Levinthal Continues The Delightful Reminiscences of His Youthful Years

# REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

founders of the Aids of Zion. He, too, entered the rabbinate, having graduated from the Jewish Theological Seminary, and served with devotion and ability several important congregations, including the West Philadelphia Jewish Community Center. Alas, he died in the very midst of his fruitful career.

Reb Isaac would not tolerate the slightest disrespect to father. I recall several instances when father had to scold a butcher who was summoned before him because of improper adherence to the *Kasbrut* regulations, and when, in the heated arguments that followed the butcher would begin to speak in a tone which Reb Isaac thought was not sufficiently respectful, he would unceremoniously grab him by the back of his neck and literally throw him out of the house. We children nick-named him "the constable," for that described part of his duties. If any of us children misbehaved and had to be punished, it was not father or mother who assumed the unpleasant duty. In fact, I cannot remember any time when either of our parents punished us. It was always: "*Reb Isaac, shmeist ibnu un*"—"Reb Isaac, give him a licking!" and Reb Isaac would dutifully undo his belt and tenderly simulate a beating, for he loved all of us even as his own children.

I was reminded of Reb Isaac when I spoke of father's Friday night lectures. In walking from our home to Touro Hall we had to pass a section, thickly populated by recent Italian immigrants. The present Inter-Faith movement was as yet unknown, and the sight of a Jew, especially one with a long beard, was sufficient cause for an outburst of "sheeny" or just the hissing sound "*biz!*" Father and Reb Isaac ignored these insults. But when snow covered the ground, these loafers—as we called them—were not content with just calling names but indulged themselves in the fine sport of aiming snowballs at our heads, particularly at Reb Isaac's long beard. But they did not reckon with Reb Isaac. He would

chase after them, and when he succeeded in catching one, he would give him such an unexpected thrashing that never again would the lad throw a snowball at him. The whole gang got to know this bearded Jew and feared him. Gradually the trip became a safe one, and we even received smiling greetings from many of the people as we passed them. We got our first lesson in how to meet the challenge of such budding Jew-haters.

\* \* \*

Another cultural effort of those days deserves recalling. A group of the intellectuals among immigrant Jews organized what was called the Hebrew Literature Society. A building was secured, also on Catharine near Third Street, and there they established a library of Yiddish, Hebrew and English books, organized discussion groups and started weekly lectures.

That was the era when the intellectuals rebelled at all tradition; religion to them was outmoded, socialism was the coming gospel that would save the world. Most of those who led in these cultural ventures were of this school. The themes of most of the lectures dealt with the new economic, political and social theories. Discussions would follow the lectures, and these were marked by an intensity and argumentative beat that befits zealots of any cause.

Strange as it may seem, father too was invited to participate in one of these lecture series. He knew that it meant a Daniel entering the lions' den—for a Rabbi, to these people, was the defender of an outmoded past, while they were the apostles of the new truth. Father unhesitatingly accepted the invitation. He announced as his subject, "Labor Laws in the Talmud." This lecture attracted a record-breaking attendance. For almost two hours father brilliantly expounded the views of the Talmudic sages on the



pressing problems in which these intellectuals were interested; he opened a new world before his audience, and prolonged applause was his reward. And then the question and discussion period began. The zealots of the new philosophy kept hurling questions and took issue with some of the speaker's interpretations. But father held his ground, and for another hour he answered questions and criticisms.

The result of that appearance was that the invitation was repeated annually, and for a number of years his lectures dealing with the classic Jewish views on many of the current problems became the outstanding feature in the program of this society. It is interesting that despite the disparity in views between father and many of the leaders of these intellectuals, father gradually won their friendship, and a number of them became frequent visitors in our home. Father certainly did not believe in the isolationist policy now in vogue in large circles of the orthodox group; it was his deep conviction that all Jews, of whatever view or opinion, are brothers, that a spiritual leader must endeavor to win them not to eliminate them, and that the way to win them was through understanding, tolerance, patience, and, above all, instruction.

In a previous chapter of these reminiscences I referred to Dr. Joseph Krauskopf, the gifted rabbi of the Reform Temple Kneset Israel, in Philadelphia. He was a dynamic personality, a man of tremendous energy and great organizing ability. In 1904 he presented a report at the Central Conference of American Rabbis meeting in Louisville, in which he pleaded for the establishment of Reform congregations in the sections of the cities inhabited by the East-European Jews. He was a great believer in Reform Judaism and wished to spread its doctrines among those still under the influence of Orthodoxy.

In the summer of 1904, he succeeded in organizing such a Reform group in the downtown section of Philadelphia. They rented a hall in Fourth and Bainbridge Streets, in the very heart of the Ghetto section similar to Hester or Rivington Streets in the East Side of New York, and announced that the Southern Jewish Reform Congregation would hold services there on the High Holy Days. This immediately caused an uproar among the orthodox Jews of that section. The orthodox rabbis and the lay leaders of the

orthodox synagogues issued a circular, which was widely distributed, announcing to the Jews "that the place at 422 Bainbridge Street, which is advertised as a place of prayer for the High Holy days is not a Synagogue but a strict Reform place, which is organized by the missionary labors of the Reform Union," and urging them not to worship in those premises.

I am indebted to Mr. Maxwell Whiteman, the assistant to Professor Jacob R. Marcus, Director of the American Jewish Archives in Cincinnati, who is working on a history of the early Jewish settlement in Philadelphia, for recently calling to my attention a letter which I then wrote to the *Jewish Exponent*, the Anglo-Jewish weekly in Philadelphia, dealing with this very project. Another correspondent of the *Exponent*, who signed his letter "Fair Play," denounced the opposition of the orthodox leaders and particularly the circular which they issued. "It became evident," he wrote, "that some of our brethren who fled here from Europe to obtain freedom of worship and freedom of speech have not yet learned that they must allow the same freedom to others. . . . To attack a religious movement by claiming that it is opposed to religion must be a new form of wit. For it has absolutely no meaning unless the writer meant that reform was opposed to a religion of many prayers and few deeds. So it is." And continuing in this vein, "Fair Play" concluded his letter with this sentence: "When it came to signing the circular, courage must have failed the perpetrators, for it bears only the legend 'The Committee.'"

Mr. Whiteman was kind enough to send me photostatic copies of the above

letter, of the Yiddish circular, and of my letter, which appeared in the *Exponent* in the following issue (September 14, 1904). On reading that letter now, I must state that I marvel, first of all, at my audacity—I was 16½ then—in plunging into this affray. Despite the length of the letter, I think that it is worthwhile to reproduce it in full:

"Editor of *The Jewish Exponent*. Sir: I read with much interest the very curious and rather amusing correspondence that appeared in your columns last week under the heading of 'Campaign Methods in Religion,' and signed 'Fair Play.' I will endeavor to the best of my ability to answer each and every argument presented by 'Fair Play.'

"First, he writes that a Yiddish paper has given the movement its support. He refers to a New York Yiddish daily that printed in its advertising columns an advertisement of the organization. They would receive the support of many other Yiddish papers, if they would only visit their advertising agents in Philadelphia.

"He is then surprised that his brethren (?), who fled here from Europe to obtain freedom of worship and freedom of speech, have not yet learned that they must allow the same freedom to others. I would like to ask 'Fair Play' if he has ever seen any such circular printed against the reform temple in the upper section of the city? Why, of course not! They have a right to worship and to speak as they will. But when you send missionaries to our Ghetto to enlighten us, here where we are interested, may we not have something to say on the subject? After all we are not idol or totem worshippers. We really have a religion, a

(Continued on next page)

## CONSCIENCE OR EXPEDIENCY?

A GROUP of pro-Soviet American Jewish journalists and educators, including leading members of the editorial staff of the pro-Communist Jewish daily, *Freiheit*, among them Paul Novick, its editor, made public the text of a memorandum they sent to Soviet President Klementi Voroshilov and Soviet Premier Nikolai Bulganin, "urgently requesting" from the top Soviet leaders a public and authoritative statement dealing with the situation of the Jews in the Soviet Union.

The memorandum, dated October 12, asked what measures are being taken by

the Soviet Government for the re-establishment of Jewish cultural institutions. It noted that many people, irrespective of their view of the Soviet system, agreed that "the Soviet Union set the historic example of the liberation of peoples from all forms of national oppression."

Although the memorandum recognizes the "tremendous efforts" exerted by the Soviet Union to "right the wrongs committed during the years preceding 1953," it registers "anxiety in respect to the reconstruction of Jewish communal and cultural life."

strange religion, perhaps, but still a religion. And it is called Judaism. We believe that this entitles us to an opinion on the subject. We also believe that we ought to be consulted. (Incidentally—but, of course, that doesn't matter to folks who need to be uplifted by missionaries—we are insulted.)

"'Reform is a religion of many deeds and few prayers!' he then writes. Their many deeds are to doubt and deny the inspiration of the Bible, to kick over every symbol and trample it under foot, to sneer at every ceremony, to ignore our history, to abandon all we have suffered during centuries of martyrdom. Those are their many deeds. That's enlightened; that's modern: that's what is called being 'reformed.' And that is the gospel which these missionaries wish to preach to us, who are old-fashioned, not enlightened, because we are orthodox—that is, we are Jewish Jews.

"I am greatly in doubt if 'Fair Play' has visited the charitable and educational institutions of the Ghetto that are supported by the 'Sh'nai Shillings' that the poor orthodox Jew, who peddles all day long with a heavy pack on his back, donates at the Torah on a Sabbath. If he would visit the Home for Hebrew Orphans, where nearly one hundred homeless and fatherless children find a home, if he would visit the Mount Sinai Hospital, where thousands of poor Jews are treated free of charge, the Talmud Torahs, where nearly one thousand children get a free training in Jewish history and literature, the Sheltering Home, where hundreds of Jews, who immediately on reaching our shores, find free shelter, and the many other institutions of the Ghetto, all of which are supported by poor orthodox Jews, he would find out which is a religion of many deeds. And yet, 'orthodoxy,' says he, 'is a religion of many prayers and little deeds.' Orthodoxy tells us to care for our down-trodden brethren. You will find thousands of orthodox Jews interested in Zionism, which seeks for a future for the persecuted Jew. The reformers do not care to try to better the condition of their brethren. And yet, orthodoxy is a religion of little deeds, and reform of many deeds.

"'Fair Play' also writes that the issuing of this circular was fit for corrupt politics, and not for religious questions. But I would like to ask 'Fair Play,' what

is more corrupt, and what is more fit in corrupt politics: Whether to fool a people by issuing a poster informing them of the organization of a 'Southern Jewish Congregation' (eliminating the word reform), or to tell the truth to a public, which has been fooled, that it is not a Jewish synagogue, but a reform temple? I leave it to your readers.

"His meanest attack was made open our holiest institution — the Cheder. Without going into a lengthy discussion of the Cheder, permit me to inform 'Fair Play' that those reform rabbis who possess even the most meagre Hebrew education obtained it not from the religious school of the Temple, but from the Cheder. So far, having seen many graduates of religious schools, I have not found one who is able to read a Hebrew sentence without 'N'kudos' correctly. If 'Fair Play' would visit the Yeshiba Mishkan Israel of Philadelphia, where over fifty boys study the Talmud, and if he would see the respect that is paid to their teachers, he would readily find out from where we can expect the future generation, whether from the religious school or from the Cheder.

"Now that I have answered every one of his arguments, I would like to ask 'Fair Play' what does the Southern Jewish Congregation wish? They know very well that those who are inclined to reform would not fear lest they are 'M'chalel Shabos,' and would ride to the up-town temples where they could hear excellent choirs and great orators, see magnificent buildings, etc. Those who have declared themselves atheists and are opposed to orthodox Judaism will surely not go over to this service. But what bothers them is this: If a child who had the misfortune to work on the Sabbath, and could not attend the synagogue, and for once in a year, on Rosh Hashana and Yom Kippur, his father can have him at his side at the service, where he is at least reminded that he is a Jew, we have missionaries sent to us to take away the opportunity from the parent, to tear the child from the parent's breast and to teach him a religion which is opposed to his parents' religion.

"I am greatly surprised that 'Fair Play' did not practice what he preached when he wrote that courage must have failed them because they merely signed 'The Committee,' and he himself had not the courage of his conviction to sign his own

name. I wish to inform him that in their case, not as in his own, it was not the lack of courage, but there were many names to sign, as the committee consisted of all the orthodox rabbis of Philadelphia, and of all the presidents and prominent members of all the downtown congregations.

—Israel Herbert Levinthal  
Philadelphia, September 14, 1904."

## MENDEL BEILIS' COUNSEL DIES

**A**RNOLD D. MARGOLIN, attorney and author who became world famous as the defense counsel for Mendel Beilis in the notorious Jewish blood libel trial in Kiev from 1911 to 1913, died in Washington recently following an automobile accident. He was 79.

Born in Kiev, Mr. Margolin was a justice of the Supreme Court of Appeals of the Ukraine, Undersecretary of State of the Ukraine and a member of the Ukrainian delegation to the Versailles Peace Conference—all between 1918 and 1919. He served on the staff of the U. S. Office of Strategic Services during World War II and was dean of the Army's European Command Intelligence School for Army Officers during 1948-49. Active in Jewish affairs all his life, Mr. Margolin was secretary-general of the Jewish Territorial Organization in Russia and published works on the Jews of Eastern Europe.

Whether these arguments would have validity today, or whether I would offer such arguments today, is not the question. The reader must remember that this happened 52 years ago, when most Philadelphia Jews downtown had but recently arrived in America and held fast to the traditional Jewish life which they brought with them from the old world.

The congregation did hold services on the High Holy Days and on Sukkot, at which Rabbi George Zepin, the national director of synagogue extension work of the Union of American Hebrew Congregations, officiated. I recall attending one of the services on Sukkot, when Dr. Krauskopf himself came down to preach the sermon. Dr. Krauskopf knew that this congregation was different from his own Temple congregation, that many of these Jews still appreciated a word from the



classic Jewish texts. And I even remember the text that he chose—the beautiful passage in the Midrash in which the ancient sages tell us that the four Sukkot plants resembled important parts of the human body—the *esrog* or citron, the human heart; the *lulav* or palm branch, the backbone; the leaf of the myrtle branch, the human eye; and the leaf of the willow branch, the human lips. The sermon did make a great impression upon the congregation, and I have no doubt that were he the regular preacher the movement might have made considerable progress. As it was, the efforts of this group were unsuccessful. They did engage a spiritual leader, Rabbi Max Raisin, a young graduate of the Hebrew Union College. But though the movement was financed by the two prominent Reform Temples, Keneset Israel and Rodef Shalom, it failed to influence the Jews of the downtown section. After struggling to keep the congregation going, it soon failed to attract worshippers at the Sabbath service, and within seven or eight months the entire project collapsed.

I have now concluded these few vignettes of a Jewish community life in an American city that has long passed and that is now only a memory. I want to return to several incidents in my own personal life, which also reflect a world gone by.

As I have already described, I became engaged to the girl, who was to become my beloved wife, soon after my graduation from High School. I took my freshman year of college studies at the University of Pennsylvania, but before the end of that year I became anxious to hasten my course of studies so that I could sooner marry. I determined to make an effort to be accepted as a student at the Jewish Theological Seminary, for I never departed from my ambition to become a Rabbi.

I must mention now a fact which may come as a surprise to many a reader: in that ambition I received no encouragement from my father. Though he was eager that I master as much Jewish learning as possible, he was not at all anxious that I take the rabbinate as a career. The position of the orthodox rabbi throughout the country in those years was a frightful one, full of hardships and difficulties. Though the Yeshivah Rabbi Isaac Elchanan was already in existence—father having been one of its founders—it was then

but a replica of the old European *yeshivot*, and a far cry from the Yeshivah University of today. The whole concept of “modern” orthodoxy was then unknown. The idea of Conservative Judaism was yet in a nebulous state, and at that time could not have won the whole-hearted approval of father. The future of the Seminary itself was as yet unknown, for its reorganization, under the leadership of Solomon Schechter, of blessed memory, took place only four years before I entered as a student in 1906. The Seminary too, was then under severe attack from many of the old orthodox rabbinic leaders, for to them, any change in the East European concept of a rabbi was an attack upon the traditional Jewish life. Father, having won recognition as a national leader among the orthodox rabbis, would thus be placed in a difficult predicament if his son were to become a student at the Seminary.

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The reader can therefore understand and appreciate why father was not enthusiastic about the rabbinate as a career for me. He preferred that I studied for the Law, a profession which my three brothers entered, and for which my one sister also studied. Indeed, when I was younger, he would often send me with messages to a well known lawyer, Mr. Bernard Harris, one of the few East European Jews to have achieved success in the legal profession in those early years, hoping that I would become fascinated by his achievement and follow his career. I have a feeling that these errands were prearranged, for Mr. Harris took much time at every such visit to discuss my future, to suggest good books for me to read, and always to tell me the advantages of the legal profession. But these visits made no impression upon me, and the very next Sabbath I would listen to one of the English-speaking rabbis and return home all aglow with the desire to some day occupy a pulpit.

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Nevertheless, father finally adjusted himself to the inevitable, and yielded to my desires. An interview was arranged with Professor Schechter, to which father accompanied me. We met at Professor Schechter's home and he greeted us with a warm welcome. Before he even began to discuss my problem, he entered into a lengthy conversation with father, and I quickly saw that both were very much impressed with each other. And then the talk turned to me. Professor Schechter questioned me in detail about my Jewish

and secular studies; and here instantly I encountered a major obstacle. The by-laws of the Seminary provided that the applicant for admission as a student must have the equivalent of a Bachelor of Arts degree. That degree is, of course, conferred at the completion of a college course of study. I was then finishing my freshman year at Pennsylvania. Among the papers that I brought with me, and which I showed the professor, was my High School diploma. But something unusual occurred which, like a beneficent angel, saved me in my dilemma.

The Central High School is the only high school, or certainly one of the very few, in all the land that confers upon the graduates of its classical course the Bachelor of Arts degree. It was endowed with this right by the State Legislature more than a century ago, and it still goes through with all the formalities of that academic procedure.

Of course, that degree has no practical value, as the school's graduates must take the full course at college in order to receive the college B.A. But it saved my situation. Prof. Schechter agreed to accept this technical B.A. as a compliance of the by-law provision, with the understanding that while taking my studies in the Rabbinic Department I would manage to arrange for courses to be taken at Columbia and thus to receive the college degree before my graduation as Rabbi. I

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## ISRAELI BEAUTIES LAUDED

IN A 48-hour visit to Israel, Mr. P. Halsman, distinguished *Life* magazine photographer searching 16 countries for their most beautiful women, found the three Israel girls he sought.

Nineteen-year-old Rina Weiss, of *Pardess Katz*, was spotted dancing in the *Ramat Aviv* Hotel. Mr. Halsman described Rina as a “real beauty,” and said that with her he wanted to recapture the beauty of a Ruth or Rebecca.

Yaffa Sossman, 17, of *Kibbutz Na'an* was recommended by a local photographer. Mr. Halsman photographed Yaffa at *Zeikim* in a background of “desert and barbed wire.”

The third beauty, 17-year-old Nurit Pilzer was recommended by a friend. The green-eyed blonde was termed “a remarkable delicacy” by the *Life* photographer.

enthusiastically agreed to that condition, and in fact that very summer I took as many courses as I was permitted in the Summer School at Pennsylvania for extra credits, and managed to get the B.A. at Columbia in January 1909, a year and a half before my graduation from the Seminary.

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I recall an interesting plea that Prof. Schechter made to me at the conclusion of that interview, a plea which I am sure he made to every incoming student. "Don't be satisfied with emulating the American rabbi whose fame rests on his oratorical abilities and pastoral duties alone. Make every effort always to gain more Jewish knowledge, and try to make some contribution to Jewish scholarship!" He then pointed, as examples of what he meant, to a whole list of British Christian clergymen who fulfilled all the duties required of the clergyman and yet who were able to make notable contributions in various fields of scholarship. I am afraid that I disappointed him in this regard. Dr. Schechter, evidently, did not yet realize the heavy—and at times unbearable responsibilities and manifold duties—that were to occupy the attention of the rabbi all the hours of the day, especially in those pioneering years. Already an ancient rabbi complained that he forgot sixty important laws which he learned from his great teacher because he was so occupied *b'tzorche tzibbur*, in the needs of the community (Tanchuma, Voera, 5). Nevertheless, the admonition which Prof. Schechter gave me at this first interview never left me, and it remained before my mind as a living challenge to what I ought to aspire. I tried hard to remain faithful to that ideal, and for a while, after publishing my thesis on the Jewish Law of Agency, I maintained a studious interest in that field of comparative jurisprudence. My only modest contributions in later years however were my books of sermons and discourses, in which I did endeavor to present in popular fashion the great and imperishable ideals of our people.

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I have often asked myself why this special privilege was accorded to me. I certainly did not possess an exceptional amount of Jewish learning, especially in comparison with the students whom I met in the classroom. Most of them were much older and stocked with Talmudic learning which they brought with them from the European *Yeshivot*. But it must be re-

membered that the Seminary, as well as the reform and orthodox schools, had very few students; the modern rabbinate was not at all as yet a popular profession, and Prof. Schechter was anxious to secure students, especially among those reared in the American environment.

I have a suspicion, too, that there may have been also a subconscious desire on the part of the professor to name among the students the son of one of the leading orthodox rabbis in the country. That would indeed be an effective diplomatic answer to the steady attacks which were hurled not only at the Seminary but also at its new head.

## POLAND CURBING ANTI-SEMITISM

OFFICIAL Polish anti-Semitism has been halted as a result of the Polish-Soviet crisis, according to authoritative sources in the United Nations familiar with Poland.

Two of the old Politburo members ousted in the reshuffle of the governing body of the Polish United Workers (Communist) Party are well known for their anti-Semitism, the source pointed out. These men are Marshal Konstantin K. Rokossovsky, Defense Minister and Commander-in-Chief of the Polish Army; and Zenon Nowak, a Deputy Premier. A third high official, for whose dismissal demands were made, is Lt. Gen. Kazimierz Witaszewski, the army's political chief, who was shown through information revealed here as one of the backers of the Zenon Nowak's anti-Semitic policy.

Nikita S. Khrushchev, head of the Soviet Communist Party, had placed anti-Semitism on the agenda during his stormy meeting with the Polish Communist leaders. "We have all read," the source said, "that Khrushchev told the Polish leaders that they wanted to 'sell the country to Americans and Zionists' Khrushchev himself is well-known for his anti-Semitism. Now he wanted to fan the flames of anti-Semitism in Poland. Instead, he has been rebuffed on that issue as well as on others."

The source pointed to one of six resolutions, just adopted by the Polish party's new central committee, opposing the "regulation" of the number of Jews in party and government positions. That plan for "regulating" the number of Jews is a policy advocated openly by Zenon

The fierceness of those attacks cannot be imagined by the American Jew of today. I recall one of these biting assaults, which was supposed to have been very clever and which made the round among many of the orthodox groups. The leading Yiddish newspaper of that time was the *Tageblatt* or *Jewish Daily News*. It became the mouthpiece for the orthodox viewpoint, since the readers to whom it catered were mostly of that group. One of its important and popular writers was Professor Getzel Zelikovitch—he always signed himself with that title, for it gave him an added distinction with the readers.

Nowak and backed powerfully by Gen. Witaszewski. Both spoke up for such a policy last summer at a meeting of the old central committee of the Polish Communist Party, when the Posnan riots were analyzed by party leaders.

"Now a resolution adopted by officers and cadets of Warsaw Military Academy," the source said on the basis of information just received, "demands an end to anti-intellectualism and anti-Semitism. Meetings throughout the country were demanding the ousting of Rokossovsky, who fired 200 Jewish officers in 1949 when he took over command of the Polish Army." Now Rokossovsky too has been fired.

Asked whether the downgrading of official Polish anti-Semitism might result in increasing permission for Jews to emigrate from Poland, the source stated he was not certain of such an outcome in the immediate future. "In fact," he said, "it could be that Polish Jews will now be told there is no longer any reason for their emigration, since anti-Semitism will be equated with illegality. However, it is possible that the government may now allow firmer contacts between Polish Jews and Jews outside Poland, as well as greater encouragement to Jewish cultural and religious development."

The Warsaw Radio carried a broadcast reporting that at a meeting of the Union of Young Communists in the Polish city of Wroclaw a demand was voiced to curb propaganda inciting the people in Poland to "all kinds of anti-Semitic manifestations." The demand was addressed to the central committee of the United Workers (Communist) Party of Poland.



In the first years of Prof. Schechter's leadership of the Seminary, this writer became the leading propagandist of the group which persisted in attacking him. Around Passover time, when the Seder Haggadah was fresh in the reader's mind, Zelikovitch played on the paragraph in the *Chad Gadya* tale which says: *V'oso ha-shochet v'shochat batoro*, "the slaughterer came and slaughtered the ox," and made the pun: "And Schechter (literally, the Yiddish for *slaughterer*) came and slaughtered the Torah" (the sound of the word *toro* being similar to *Torah*). Such was the virulence of the attacks in those years which Schechter had to meet. To be able to announce that a son of one of the outstanding orthodox rabbis was a student of the Seminary was indeed a fine victory. And I may state now that father faced many an uncomfortable hour in having to answer for this surrender of his son to the ranks of the enemy. As I look back on the years of my ministry, I do not think that father was ever disappointed in the step which I then took.

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It was not an easy task that I faced. The Seminary course alone would have been a sufficient challenge for me—for, as I have already mentioned, most of the students were just recent arrivals in America with rich Talmudic and Hebrew knowledge, acquired in the leading European *Yeshivot*, and who quickly mastered the requirements for college entrance as well as the college degree. But in addition to this heavy curriculum, I also had to take courses at Columbia to fulfil the arrangements I made with Professor Schechter. But I enjoyed those four years and was thrilled to sit at the feet of those master scholars and teachers who already then were acquiring a world reputation for their contributions to Jewish learning.

A number of these professors were as yet new to the English language, and I must confess that it took many of the students—me especially—some time before we could easily follow the lectures of the sainted Professor Ginzburg and Professor Marx, both of whom then spoke with a heavy German accent. But to sit in the presence of the picturesque Professor Schechter and his colleagues made you feel that you were sitting before the great heads of the ancient Babylonian and Palestinian academies of learning.

Whenever I visited my parental home, father of course would question me on what I had learned, and when I repeated to him one of the brilliant Talmudic emendations or *balachic* interpretations of Professor Ginzburg, I could see the flash in his eyes which revealed his appreciation and admiration. Professor Schechter himself gave us a course in Jewish Theology, and how brilliantly he revealed the true essence of the classic rabbinic teachings!

In addition to the previously mentioned scholars, and the sainted Israel Davidson, who was then just beginning his teaching career, I was also privileged to sit at the feet of the unforgettable Israel Friedlander, who later met the death of a martyr in rendering help to our brethren in Russia. All of these men are well known to every intelligent Jew of our day. I had another teacher who, because he was not in the technical field of scholarship but only an officiating rabbi, is, alas,

### Hungarian Jewish Refugees Welcomed By Vienna Jewry

THE Vienna Jewish Community informed the Austrian Government that it is prepared to give all possible aid to Jewish refugees from Hungary entering Austria as a result of the anti-Communist revolt now taking place in Budapest and other Hungarian cities.

The assurance was given by the Jewish Community because among the fugitives from Hungary crossing the border into Austria are Jewish families escaping from Soviet army units fighting civilians in Hungary who oppose the presence of Soviet troops in their country.

A group of 11 Jews was among the first Hungarian civilians crossing the border into Austria. They said that the Communists in Hungary are spreading rumors that the Austrian Government has sealed its borders and that fugitives are being forced back into Hungary. They were happily surprised to find the border open.

Dr. Emil Maurer, president of the Vienna Jewish Community, ordered the Jewish Home for Aged here, as well as the Jewish Hospital, to provide food and quarters for Jewish refugees from Hungary and to make preparations for extending them every possible form of aid. He personally conducted a convoy of four trucks filled with medical supplies to the Hungarian border.

not as well known as he deserves. He was Rabbi Joseph Mayer Asher, our Professor in Homiletics, who died at the early age of 38 when I was in my senior year. I was greatly attached to him. He was handsome in appearance and spoke with eloquence. As a preacher he was remarkable, combining rich Jewish content with oratorical skill. He put his soul into his preaching, and you would see him physically exhausted at the conclusion of every sermon he delivered. Indeed, it was this steady physical and nervous energy which he put into his preaching that brought on his untimely death.

\* \* \*

Professor Asher was an enthusiastic disciple of the scholarly rabbi, Dr. Adolf Yellinek of Vienna, the greatest preacher of his age, who may rightfully be termed the father of the modern truly Jewish sermon. The name and sermons of Yellinek were held before our eyes in almost every lecture. Because the student body then was so small, every student had to deliver at least one sermon in the Seminary Synagogue in each of the four years. On the Wednesday afternoon previous to the assigned Sabbath, the student preacher would offer his sermon before the entire school meeting in the auditorium as a rehearsal and to receive critical advice from the students and the professor. At each of these practice sessions Professor Schechter was also present. He laid much emphasis on the role of preaching and foresaw the important influence that the preacher would play in the modern synagogue. Though he himself was far removed from the art of oratory, it was interesting to see how carefully he noted not only faults in content but even in delivery. His presence at these sessions added the stamp of scholarly prestige which the sermon should deserve.

Prof. Asher's death was a great blow not only to our student body but to all of the American rabbinate because his method of preaching was making an impression upon many of the rabbis both of the old and new schools. Prof. Schechter appointed in that year a young and brilliant alumnus of the Seminary—Mordecai M. Kaplan—to become Dr. Asher's successor as Professor of Homiletics, a position, which he held until recent years. As I was finishing my senior year at the time of his appointment, I was privileged to be his student in class only for a very brief

(Continued on page 22)

**J**ERUSALEM has everything, even its "cloak and dagger" men—or in this case—a woman. Recently, Mary Frances Hagan, a 29-year-old West Virginian, was sentenced to one year in prison for spying for Syria. (The maximum sentence is 14 years). She was found guilty on two counts of violating the Official Secrets Act by the President of the Jerusalem District Court, Dr. Benjamin Halevi.

The most intriguing part of the story was that the Israel authorities attempted to black out all news of her arrest and the specific charges against her. Dr. Halevi issued an order forbidding the publication of her name, or her picture, or anything that might identify "Madame X," and allowed no news of the court proceedings, held behind closed doors, to leak out. The security authorities also imposed a similar ban.

But enterprising Israel journalists, undaunted by the official veil of secrecy, dug out the facts for themselves. It was a difficult job, but not an impossible one. For Miss Hagan had talked to people, questioned them closely. These, in turn, were ready to tell all they knew. She had signed hotel registers, and since she had to show her passport to do so, her name became known. Incidentally, she signed as a "student," although she later posed as a "journalist."

Miss Hagan, it became evident, had taken post-graduate courses in philosophy and theology at Columbia and at the Union Theological Seminary. She had become extremely pro-Arab, guided in this direction, no doubt, by her acquaintance with a senior official of the Syrian Foreign Ministry, Gayeb Kayali. During her stay in Israel she had collected information that would have aided the enemy.

Jerusalem press photographers laid plans to take her picture. The first person to succeed pulled off an acrobatic stunt which won him acclaim throughout the country. Armed with his press camera—he had no telescopic lens—he climbed up the steep roof of a building, his feet slipping in the dark on the tiles, and snapped her picture through the open courtroom window. It was not a good picture, but under the circumstances, it was excellent. He then climbed three trees, one after another, whose brittle limbs strained under his weight, to take more photographs. To supplement these pictures, two other newsmen got a good

## *The Strange Case Of An American Girl Who Spied For The Arabs In Israel*

# AMATEUR SPY

By JONATHAN SHILOH

glimpse of her the next day. Their description proved she was not one of the world's most beautiful women, although they conceded she had a certain handsomeness.

The record was complete, or almost complete, for no one could learn more than the basic outlines of what was happening behind the closed courtroom doors. It was possible to say with certainty that Haim Cohen, the Attorney General, was prosecuting, and that the services of a well-known Tel Aviv lawyer, Max Kritzman, had been secured for her defense. The presence of a Third Secretary of the American Embassy in the courtroom bore out the contention that if the Embassy was not paying for her defense, it at least was highly interested in the trial.

But despite all this information, only generalities could be printed in Israel, for the court and security bans remained in force.

The story, however, was broken just as dramatically as it was obtained. The Israel correspondent of the New York Times flew to Nicosia, Cyprus, and cabled the story and her name to his paper. In a few hours the wire agencies picked it up and flashed it around the world—even to Israel. But in Israel neither her name nor her picture could be printed, even though the State Department had issued a statement saying she was not being tried for spying for the U. S. Her half-brother

in West Virginia, Dr. Charles Hagan, revealed her relationship with the Syrian official.

Five Israel newspapers, however, broke the ban. One even printed the famed picture. (The papers have been charged and their responsible editors are to stand trial.)

Finally, after Miss Hagan was sentenced in open court, the blackout was officially lifted.

The most singular thing about her "adventure" in Israel is that had she approached the Israel officials frankly as "pro-Arab," and asked to hear and see Israel's "side of the picture," she would have learned more. Every one, convinced of the necessity of turning a pro-Arab into a pro-Israel, would have showered her with facts. The Israel authorities did this for an Egyptian journalist some months ago.

But Miss Hagan, true to the "cloak and dagger" tradition, embarked on a scatter-brained scheme of "spying" out the country. But unlike the "cloak and dagger" tradition, she neither stood against the wall, nor did she have any unbelievable adventures.

She was routinely tried and sentenced to a year in prison, not even enough to make her a successful "spy."

## Jewish Women's League Protests Inter-marriage

**A**N APPEAL to the 170,000 members of the National Women's League of the United Synagogue of America to help check intermarriage in the United States was issued by the League following its biennial convention. The question of intermarriage was discussed at the parley.

The organization, representing 650 sisterhoods of American Conservative synagogues, was told at its convention that Jews in the United States "have no idea of the tremendous tragedy of intermarriage in the American Jewish community." The major speaker on this subject at the convention was Rabbi Arthur Neulander, leader of the Rabbinical Assembly of America, central body of the Conservative rabbinate.

The convention adopted a resolution expressing concern over the "current vigorous pressures to put religion into the public schools." It reiterated the stand of the League that religious teaching "must remain the responsibility of the home, the church and the synagogue." The convention agreed that "the public schools must and should teach with full objectivity the role that religion has played in the life of mankind and in the development of society, when such teaching is intrinsic to the regular subject matter being studied. But it opposed "any attempts by the public schools to go beyond this, and teach about the doctrines of religion."





# NEWS OF THE CENTER

## Rabbi Kreitman to Deliver Hanukkah Message

This Friday, November 30, at our Late Friday Night Services which begin at 8:30 o'clock, Rabbi Kreitman will preach on the subject "When is Might Right?"—A Hanukkah Lesson. He will discuss the inner significance of the Hanukkah Story as related in the Talmud and the Apocryphal books. The Hanukkah story is fraught with contemporary significance. We today are able to draw religious inspiration and guidance from the philosophy of the Maccabeans.

Congregational singing will be led by Cantor Sauler. Members and their friends are cordially invited to attend.

The Oneg Shabbat this week will be sponsored by the Young Folks League and the Junior League.

## It's Entirely Proper

A great philanthropist once said—"It is easier to make a million dollars honestly than it is to give it away wisely."

In these days of high income taxes, the problem of giving or bequeathing money with assurance that a major portion of the gift will reach the desired beneficiary, or accomplish the will of the donor, becomes increasingly difficult.

Funds bequeathed to a Congregation are free of taxation and immediate donations made to Synagogue are deductible from the income report, to the extent of 30% of the total taxable income.

At a recent meeting of the Board of Trustees a resolution was adopted providing for the placing of a Memorial Tablet in the Synagogue in response to a bequest. The trustees were of the opinion that many of our members and friends may wish to be memorialized in the Center—in the institution in which they worship. The legal staff of the Center will be glad to give its advice in the drawing up of the bequest in the Will.

## Dr. Levinthal Fellowship in Homiletics Established

The following letter has been received at the Center from the Jewish Theological Seminary:

Dear Dr. Spatt: It is a very great pleasure indeed to inform you and the Board of Directors of the Brooklyn Jewish Center that the Doctor Israel Herbert Levinthal Fellowship in Homiletics has now been officially established at the Seminary.

I am sure you will want to call this to the attention of the members of your congregation and to announce it at the forthcoming Seminary affair to be held this year at your Center. I hope that when you do so, you will express our profound gratitude to all of the members who made this significant achievement possible.

Each year a student or graduate of the Seminary who has shown special ability in the interpretation of Judaism to the modern world will be offered the opportunity to develop his skills further and prepare himself more effectively for his life calling, through being awarded this Fellowship. The result of the establishment of this Fellowship will be to make Judaism better understood by our children and our children's children, through effective and authoritative interpretation of its doctrines.

You have placed us all in your debt by your devotion to the tradition of learning which we all share, and your participation in the establishment of this fellowship is a source of great encouragement to me.

Cordially, as ever,

LOUIS FINKELSTEIN, *Chancellor,*  
Jewish Theological Seminary.

## We Appreciate . . .

We acknowledge with thanks the recent receipt of a contribution of \$250 donated by Mr. and Mrs. Nathan D. Shapiro to the Center towards the betterment of the physical aspects of the Hebrew School rooms. This money has been used to provide new desks, chairs and other necessary equipment for the rooms.

It is hoped that other members of the Center will follow the example of Mr. and Mrs. Shapiro in making contributions to the Center for specific purposes.

## Sabbath Services November 30

Friday evening services at 4:15 P.M.

Kindling of candles at 4:10 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Levinthal will preach.

Sidra or portion of the Torah—"Mikez" Genesis 41.1-44.17; Numbers 7.24-29.

Haphtorah Readings: Prophets: Zechariah: 2.14-4.7.

The class in Talmud led by Rabbi Jacob S. Doner will be held at 2:45 P.M. The lecture in Yiddish will be delivered by Rabbi Jacob D. Gordon at 3:45 P.M.

Minha services at 4:15 P.M.

## Daily Services

Morning services: 7:00 and 8:00 A.M. Monday through Friday; Sunday—8:00 and 9:00 A.M.

Minha services: Week of December 1—4:15 P.M. Followed by Maariv.

## Advance Notice

Next Friday, December 7, at our Late Friday Night Lecture Services, Rabbi Mordecai H. Lewittes will preach on the subject "The Tongue of the Prophets—Story of the Revival of Hebrew."

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

APTAKER, JERRY: Single; Res.: 608

Essex St.; Bus.: Communication Technician, Western Union, 60 Hudson St.

BRAND, LESLIE: Single; Res.: 350

Sterling St.; Bus.: Salesman, 458 Bway.

FELDMAN, MISS ARLENE: Res.: 1388

W. 6th St.; *Proposed by* Ira M. Gross, Arnold Magaliff.

GINZBURG, HENRY H.: Married;

Res.: 135 Eastern Parkway; Bus.: Billiard Tables; 252 Bowery.

GLASS, MRS. JENNIE: Res.: 2 Stoddard

Place; *Proposed by* Julius Kushner.

GOLD, HAROLD: Single; Res.: 225

Rogers Ave.; Bus.: Landscape Architecture, Park Dept.; *Proposed by* Muriel T. Gold.

GOLDBERG, STEPHEN: Single; Res.: 250

Crown St.; Bus.: Attorney, 2 Lafayette St.

HOROWITZ, DAVID: Married; Res.: 240

Crown St.; Bus.: Dress Trimmings, 65 W. 37th St.; *Proposed by* Joseph Samel.

KATZ, JULES: Married; Res.: 742 Mont-

gomery St.; Bus.: Salesman, General Woolen Co., 225—4th Ave.; *Proposed by* Martin H. Barad, Albert Rosenthal.

KOTKES, WILLIAM: Single; Res.: 1295

President St.; Rabbinical Student, Yeshiva University; *Proposed by* Murray Kotkes.

LAITMAN, MITCHELL: Married; Res.: 277

Eastern Parkway; Bus.: Automobile Salesman, L. I. C.

LEWIS, ELLIOTT: Single; Res.: 358

Montgomery St.; Bus.: Advertising, 383 Madison Ave.; *Proposed by* Eli Zev, David Singer.

LINDENBERG, MISS SARITA: Res.: 335

Atkins Ave.; *Proposed by* Irving Walter, Morris J. Bloomstein.

LUBART, JACOB: Married; Res.: 649

Montgomery St.; Bus.: Salesman, 541 Bway.; *Proposed by* Carl A. Kahn, Daniel Pitchon.

MATZA, SOL: Single; Res.: 2250 Brig-

ham St.; Bus.: Guard-Patrolman, Army Dept.; *Proposed by* Hy Mazlin, Jack Earnest.

MAZEL, MISS BARBARA: Res.: 576

Hemlock St.; *Proposed by* Irving Walter, Morris J. Bloomstein.

PETERS, MISS SANDRA: Res.: 605

Rutland Rd.; *Proposed by* Morris J. Bloomstein, Naomi Horowitz.

RESNICK, MISS SONDRRA: Res.: 594

E. 2nd St.; *Proposed by* Al Glickman.

SABLE, MAX: Married; Res.: 491 Brook-

lyn Ave.; Bus.: Electrical Contractor, 128 Hudson St.; *Proposed by* Jacob Schoenbach, Charles Rubenstein.

SCHAEFFER, SANDOR: Single; Res.: 789

St. Marks Ave.; *Proposed by* Frank Schaeffer.

SHARKEY, ABE: Married; Res.: 1045

St. Johns Pl.; Bus.: Teacher, Brooklyn H. S. Auto Trades; *Proposed by* Dr. Chas. Weitzman, Dr. Samuel Schiff.

STERN, ELLIOT: Married; Res.: 418

Sterling St.; Bus.: Principal, P. S. 170.

STORM, HAROLD: Married; Res.: 763

Eastern Pkwy.; Bus.: Salesman, E. S. Lowe Co., 200—5th Ave.

ULLMAN, MISS ELAINE: Res.: 166 E.

52nd St.; *Proposed by* Morris J. Bloomstein, Naomi Horowitz.

VIDERS, ARTHUR J.: Single; Res.: 401

Schenectady Ave.; Bus.: Stocks, 120 Broadway; *Proposed by* Irvin I. Rubin, David M. Gold.

WEINER, MISS EDNA: Res.: 143 New-

port St.; *Proposed by* Al Glickman, William Walter.

JAMES J. JACKMAN,

*Chairman, Membership Committee.*

### Governing Board Meeting

The next joint meeting of the Board of Trustees and Governing Board will be held Tuesday evening, December 4 at 8:15 P.M. Members of both Boards are requested to attend.

### Sunday Mishnah Class

The "Mishnah" class conducted by Rabbi Kreitman meets Sundays at 10 A.M., in the Library.

Before the class there is a Service in the Synagogue at 9 A.M. The Breakfast which follows the Service is sponsored this week by Mr. Aaron Gottlieb.

Contact Mr. Abraham Slepian for the sponsorship of a breakfast to commemorate a Yahrzeit or celebrate a Simcha.

### Lecture

## "THE DEAD SEA SCROLLS"

co-sponsored by

The Forum Committee

and

The Institute of  
Jewish Studies For Adults

Monday, December 3, 1956  
9:00 P.M.

DR. CYRUS GORDON

World Famous Archaeologist; Professor of Near Eastern Studies at Brandeis University, Waltham, Mass.; Visiting Professor at Hebrew Union College, J.I.R.

A special exhibit of books on the Bible and the Dead Sea Scrolls from the Center's library will be on display at this lecture. This exhibit is on the occasion of Jewish Book Month.

*All Are Invited.*

## THE SISTERHOOD

Cordially Invites You  
to Attend

A DESSERT LUNCHEON  
on

Monday, December 17, 1956  
at 12:30 P.M.

This will be an

ACQUAINTANCE PARTY  
To Re-unite Old and New  
Members

A Delightful Program is  
Being Planned

Be Our Guest and Join  
in the Festivities



# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*Hanukkah is perhaps one of the most popular festivals in the Jewish calendar, for it commemorates a brilliant victory. The significance of this victory, however, can only be appreciated in the light of subsequent history. Not only were the respective armies of the Jews and Greeks fighting against each other, but their respective cultures and civilizations were in opposition. Civilization today would be totally different if Judea had been defeated.*

*Moreover, the issues of that conflict are issues that still prevail today and are precious to man. Those issues were religious freedom, the right of cultural self-determination and the right of moral self-determination.*

*Hanukkah is frequently called the Festival of Lights. As these lights are kindled they become flames of faith for us, faith that liberty in all its aspects will one day become the unchallenged right of every human being. No Jewish home should be "in darkness" on the Festival of Lights.*

MOLLY MARKOWE, President.

## Installation Meeting

Sisterhood's 36th Installation, taking place on the evening of October 3rd, was ushered in on a most inspiring plane by the Invocation delivered by Rabbi Mordecai H. Lewittes. Mrs. Frank Schaeffer, former president, presided as chairman, and in her introductory remarks praised the splendid leadership of our president, Mrs. Benjamin Markowe, in this, the first year of her administration. In rendering her annual report Mrs. Markowe outlined all the plans, programs and projects in which Sisterhood participated during the past year. It was an excellent report and a detailed account of it will undoubtedly appear in a forthcoming issue of the *Review*.

In presenting our beloved spiritual leader, Rabbi Israel H. Levinthal, Mrs. Schaeffer recalled that this was the 36th Installation, and in all these years Rabbi Levinthal had always been present to bestow his blessings upon us. Following this beautiful and meaningful custom, Rabbi

Levinthal then spoke to us on the theme, "Blessed Is He Who Comes in the Name of God"; a most timely and significant message.

Preceding the Installation several important announcements were made, after which our Installing Officer, Rabbi Benjamin Kreitman, was called upon. In a humorous vein, he urged the women to be ever at the sides of their husbands, for the men of the Center look to the women for strength and encouragement in their objectives. Members of the Board of Directors were installed, followed in rapid succession by the honorary directors and the newly elected officers of Sisterhood. In a very gracious speech, Mrs. Markowe thanked Dr. Kreitman for his praises of our members and re-dedicated herself to uphold the high standards of our institution.

A delightful musical program and social hour followed.

## The October General Meeting

Our meeting on the afternoon of October 15, designed to make our members more aware of events on the international, national and local scenes, began, as is our tradition, with an opening prayer and the singing of the anthems. After several important announcements were made by our president, we were privileged to hear as "guest speaker" our own Mrs. Ira Gluckstein, chairman of Social Actions. Mrs. Gluckstein's address, "Report To the People," comprised three sub-topics. She reported on the issues of the day when she spoke on "Your Stake in the National Elections," and reminded us of our duties as voting citizens.

To commemorate the forthcoming birthday of the United Nations, Mrs. Wm. Sauler and Mrs. Irving Horowitz, accompanied by Mrs. D. Kowitz, offered a presentation of the achievements of the UN in a dramatic playlet.

Mrs. Dorothy Kowitz, an accomplished pianist and composer, played some of her compositions.

Mrs. Gluckstein then brought us up-to-date on Suez and the Middle East. We wish to express our gratitude for her informative and thought-provoking address

and for the sincere efforts she has made to keep us informed of global and national situations.

## Cheer Fund

Mrs. Fannie Buchman, Chairman, reports the following donations made to the Fund:

In appreciation for all the good wishes on behalf of their *simcha*, the marriage of their daughter, Ann Joy: Mr. and Mrs. Benj. Levitt.

In thankfulness for the safe return to Guam of her son, Ensign Stanley Green, from the typhoon in Okinawa: Mrs. Fay Green.

In memory of Mrs. Rose Meislin's sister: Dr. and Mrs. Berlowitz.

In memory of Mr. and Mrs. Morris Neinkin: Mr. and Mrs. Lawrence Meyer.

In memory of Mrs. Sonnenberg's mother: Mr. and Mrs. Benj. Markowe.

In honor of Mr. and Mrs. Geo. Altman's daughter's marriage: Mr. and Mrs. I. Lowenfeld, Mr. and Mrs. Lawrence Meyer, Mrs. Rose Meislin.

In hope for a speedy recovery to Dr. and Mrs. Samuel Katz's daughter, Florence Kramer: Mr. and Mrs. Lawrence Meyer.

In honor of the birth of a new granddaughter: Mr. and Mrs. M. Zankel; Mr. and Mrs. Emanuel Goldsmith.

In memory of Mr. Zealy Smith, brother of Miss Ruth Smith: Mrs. David Halpern.

In gratitude for the return of their son Sandor, and his separation from the armed forces: Mr. and Mrs. Frank Schaeffer.

In honor of Mrs. Lilian Lowenfeld: Mr. Irvin Rubin.

In honor of Mr. and Mrs. Harry Goldstein's daughter's engagement: Mr. and Mrs. Julius Kushner.

In memory of Mrs. Elizabeth Levingson: Mr. and Mrs. Charles J. Schless.

## Kiddush Committee

Mrs. Joseph Krinsky, Chairman, reports that the following people will sponsor a Kiddush for the Junior Congregation:

December 1st: Mr. and Mrs. Benjamin Yellowitz, in honor of their son Michael's Bar Mitzvah.

December 8th: Mr. and Mrs. Max Zankel, in honor of the birth of a granddaughter.

December 15th: Mr. and Mrs. Morris Zusman, in honor of their son David's Bar Mitzvah.

## Mother - Daughter Luncheon

Our Mother-Daughter Luncheon and Fashion Show, held on October 31st, was a huge success. It commemorated the 20th Anniversary of this function and it was more glamorous than ever. We are particularly grateful to our chairman, Mrs. Wm. Sauler, and her co-chairman, Mrs. Benj. Wisner, for the success of this luncheon. The proceeds of this event is used to aid the many needy organizations,

### Committee Chairmen — 1956 - 1957

#### PROGRAM

Mrs. William Sauler, *Chairman*  
Mrs. Frank Schaeffer, Mrs. Carl Kahn, Mrs. Julius Kushner, Mrs. Isador Lowenfeld, Mrs. Morris Levine

#### TORAH FUND

Mrs. Abraham Meltzer, *Chairman*  
Mrs. Fred Zimmerman, *Co-Chairman*  
Mrs. Julius Kushner, *Chai Club*

#### FEDERATION OF JEWISH PHILANTHROPIES

Mrs. Julius Kushner, *Chairman*  
Mrs. Samuel Fleischman, Mrs. Carl Kahn, Mrs. Mordecai Kimmel, Mrs. Max Lovett

#### JEWISH DAY FOR THE BLIND

Mrs. James Jackman, *Chairman*

#### FEDERATION OF JEWISH WOMEN'S ORGANIZATIONS

Mrs. Harold Berlowitz, *Chairman of Delegates*  
Mrs. Leo Kaufmann, Mrs. Abraham Zirn, Mrs. Claire Mitrani, Mrs. Wm. Rothstein

#### SOCIAL ACTIONS

Mrs. Ira Gluckstein, *Chairman*  
Mrs. Abraham Bernhardt, Mrs. Irving Chinitz

#### HOSTESS

Mrs. Charles Marks, *Chairman*  
Mrs. Jack Sterman, Mrs. Abraham Bernhardt, Mrs. Nathan Dvorkin, Mrs. Benj. Levitt, Mrs. Rose Meislin, Mrs. Max Lovett

here and in Israel, that appeal to us for aid.

### Calendar of Events

Monday, December 3rd: Executive Board meeting—1:00 P.M.

Sunday, December 9th: The Center's Dinner-Dance—Be sure to be "among those present."

Monday, December 17th: Sisterhood General Meeting—12:45 P.M. (See special announcement.)

#### MEMBERSHIP

Mrs. Abraham Meltzer

#### SERVA COMMITTEE

Mrs. Samuel Seckler, Mrs. Louis Nelson, Mrs. James Jackman

#### YOUTH ACTIVITIES

Mrs. Irving Chinitz, Mrs. Michael Aminoff, Mrs. Abraham Michelman, Mrs. Jos. J. Krinsky, Mrs. Isador Lowenfeld

#### KIDDUSH COMMITTEE

Mrs. Jos. J. Krinsky, Mrs. Benj. Moskowicz, *Chairmen*

#### UNITED JEWISH APPEAL

Mrs. Harold Brown, *Chairman*

#### PUBLICATIONS

Mrs. Milton Schiff

#### RED CROSS

Mrs. Lawrence Meyer, *Chairman*

#### CENTER REVIEW EDITOR

Mrs. Frank Schaeffer

#### GIFT SHOP

Mrs. Isador Lowenfeld, *Chairman*

#### VISITATION COMMITTEE

Mrs. Hattie Roth, Mrs. Henry King

## Federation of Jewish Philanthropies

A telephone has now been installed at the Center for the use of all Federation workers to make their Federation calls. Thursday, December 13, has been set aside for the big, glamorous Brooklyn \$35 plus luncheon. You will be informed of details shortly. Please contact Mrs. Sarah Kushner, Chairman—SL 6-3997.

## Bar Mitzvah

A hearty Mazel Tov is extended to Mrs. A. A. Weinstein of 921 Washington Avenue on the Bar Mitzvah of her grandson, David Seth Michaels at the Center this Sabbath morning, December 1.

## YOUNG MARRIED GROUP

THOSE of you who read this column regularly know its purpose is to keep Y.M.G'ers informed of just what is going on within their group. Today I would like to be especially honest and lay it on the line, so to speak.

For some time the Young Married Group has been in difficult straits. The reason seems to be a complete apathy on the part of most of our members. We started our activities this year fully aware of this fact and determined to overcome it. Everything we have done to date has been with this end in view. I am happy to report that, to some degree, we have been successful. But it is a slow process and therefore I am writing this in the hope that we can find a short cut. We know we are on the right track. We have something to offer that the young married couple wants and needs, and we have reason to believe if the entire picture is placed before you we will have found our short cut.

I am sure that in the past, while reading a notice of our next meeting, you must have said to your husband (or wife), "Honey, let's go this Wednesday night." Well, if you had come that night I am quite sure that you would be back on many successive Wednesday nights.

So, why not give it a try? Our next meeting is December 12th.

I'll see you all then.

HERB LEVINE,  
*President.*

## THE GOLDEN AGE GROUP

THE Golden Age Group opened the season with a record turnout. All were most pleased to get together again after their summer vacations, and all were eager for and interested in the new ideas and projects brought forth at the meetings held thus far.

On November 15, the group spent a day at the Coney Island Day Center of the Brooklyn Hebrew Home and Hospital for the Aged. Plans are also being made for a very interesting and enjoyable Hanukkah affair.

### Acknowledgment of Gifts

We acknowledge with grateful thanks the receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Sol Anstendig in honor of his son Murray's marriage.

Mr. and Mrs. Jack Fried in honor of their son's Bar Mitzvah.

Dr. and Mrs. George Liberman in honor

The group recruits talent from among its own members, who entertain at their weekly meetings. One of the members, Mrs. Berenson, who went to Israel during the summer, gave us a most interesting and informative account of her travels.

The Golden Age Group has many more plans in the making as the season gets into full swing. All senior citizens of the community are welcome.

MRS. JOSEPH J. KRINSKY,

*Sisterhood Adviser.*

of their son's Bar Mitzvah.

Mr. and Mrs. David Rosenbloom in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Sol Schneid in honor of their son's Bar Mitzvah.

Mr. and Mrs. Max Zankel in honor of the birth of their grandchild, Deborah Lee Shapiro.



## THE HEBREW SCHOOL

THE opening meeting of the P.T.A. proved to be a very successful one. Mrs. Sadie Soloway outlined the plans of the group for the coming year. Mrs. Abraham Bernhardt, former president of the Center Academy P.T.A., spoke as a parent of two children newly enrolled in our school. She stressed the fact that parents can feel that their children are in good hands since the methods used in our Hebrew School are progressive.

A gift was presented by Mrs. Ben Moskowitz in behalf of the P.T.A. to Rabbi and Mrs. Benjamin Kreitman. In his response Dr. Kreitman emphasized the importance of Jewish education as one of the basic aspects of our Center program.

Rabbi Mordecai H. Lewittes spoke on the subject, "What Should be the Curriculum of our Hebrew School?" He indicated the rich curriculum that we have for our pupils, combining modern methods with the traditional content of instruction in Humash, Siddur, Bible and Jewish History.

\* \* \*

The G. O. of the Hebrew School, under the guidance of Mr. Irving Gabel, held its elections on Election Day, November 6. The following were chosen as officers for the coming year: President, Robert Crawford; Vice-President, Sylvia Cantor; 2nd Vice-President, Edward Surowitz; Secretary, Roger Krinsky.

\* \* \*

On Saturday, November 10, the children who had begun the study of Humash in Hebrew were officially welcomed by Rabbi Levinthal during the *Hagigat Berekshith* ceremony. Ninety students took part in the impressive ceremony. Soloists were: Edward Carrol, Richard Moscowitz, Allan Rosenthal, Bianca Sauler and Barry Schneider.

\* \* \*

The Jewish National Fund Tag Day is being observed by the pupils of our school who eagerly are disposing of tags so that we can purchase trees in Israel. One pupil reports that he raised forty-three cents during "Trick and Treat" which he promptly turned over to the J.N.F.

\* \* \*

Karen Friedman received second prize in the Eighth Annual Contest in "Hebrew Culture and its Contribution to American

Life" conducted by the Jewish Education Committee in cooperation with the Board of Education. Karen is now enrolled as a student in the Hebrew High School of Greater New York, a branch of which meets in our building.

\* \* \*

Grade Conferences will begin on November 13. At that time parents will

## THE YOUNGER MEMBERSHIP

THERE has been a surging influx of new members to the Young Folks League. Plans are being made to get these people active in committees, the only true way to know your fellow member. If you've been on the fringe, you older members, take a tip from the newcomers and join in the activities. See me at the next meeting and I'll give you all the details.

On November 18, for the first time in the history of our group, the distaff side was honored at a Brunch. Surrounded by homage and bagels, toasted with laudations and lox, Mildred Stein and Rhoda Soicher, the two honorary vice presidents, and honorary members of our Executive Board, received the thanks of this group for their unparalleled service.

November 13 saw our Bridge, Scrabble, Rummy and Kibitz aficionados import a bridge expert. Learning about "Two Hearts" is nothing new at the Center, but the bridge beginners learned that this is also a proper bid in cards.

Oneg Shabat, late Friday night services and reception, has been underway for several weeks now. Our members are attending, but are not matching the turnout of young people of our age who are not members. It seems sad that the cultural atmosphere, the singing and refreshments, are being enjoyed mostly by non-members. YFL sponsors this event every other week. Watch the Bulletin for the dates.

Bowling got rolling on November 25, Sunday afternoon. Kibitzers (as usual) outnumbered the keggers, but everybody had a ball (and an alley and pins). Come down this Sunday and score a strike, or even meet a "spare."

A very wonderful healthy and happy Hanukkah to all.

### Calendar

Friday, November 30, December 7, 14, 21, 28—Oneg Shabat; late Friday night

observe classes in action, after which they will discuss with Rabbi Lewittes and the teachers concerning what they have seen.

\* \* \*

A Hanukkah program is being prepared for Sunday, December 2. A Hanukkah play, "Make Believe Hanukkah," will be presented by the students of grade VII under the direction of Mrs. Lila Cohen. Musical numbers will be rendered by the choral group under the direction of Mr. Marvin Antosofsky.

services, including singing and refreshments. Meet your fellow members and neighbors.

Saturday, December 1, 8, 15, 22, 29—Attend Sabbath services and meet the members of our congregation by being present in YFL row.

Sunday, December 2—Be a gay blade—Ice skating party—Everybody meet in front of the Center at 7. Fellows bring cars.

Tuesday, December 4—Get-together for YFL girls in gymnasium pool. Get in the swim at 8:30.

Wednesday, December 5—Regular meeting—Mr. Sholom Secunda in a musical program.

Wednesday, December 12—Regular meeting—Dramatic Program.

Wednesday, December 19—Regular meeting—Second in the series of Cultural Lectures.

Wednesday, December 26—Regular meeting—Israeli dancing.

MORRIS J. BLOOMSTEIN,  
President.

## DO YOU MAKE USE OF OUR LIBRARY?

The library, now in its spacious quarters in the Lincoln Place building at the rear of the Center is open for your use. The schedule is Monday, Tuesday, Thursday: 1:30 to 9:30 P.M.; Wednesday: 3:30 to 9:30 P.M.; Sunday: Temporary hours—11:15 A.M. to 2 P.M. Dr. Elias N. Rabinowitz will be glad to fulfill any of your needs.

## REMINISCENCES *(Continued from page 15)*

time; but already we, the students, foresaw the great career that was to be his.

\* \* \*

Whenever I come to the Seminary I think how blessedly privileged the present students are to have the comforts of the magnificent and spacious dormitory building and dining room which they now enjoy. What hardships the out-of-town stu-

dents encountered in my day! In my first year I was fortunate to have dear family friends in the Bronx with whom I could have home comforts. But it was a long and difficult subway ride from that neighborhood to the Seminary. In my second year I took a furnished room jointly with another Philadelphia student in a house close to the Seminary, but the problem of eating remained.

## RABBI LEO BAECK *(Continued from page 9)*

After the good news had spread that Dr. Baeck had survived, he was immediately swamped by jubilant letters and telegrams from admirers from all parts of the world who previously had heard the rumor that the septuagenarian was dead. There was a home waiting for him—the quiet friendly home where his daughter and son-in-law were residing in suburban London. But despite his age and delicate health Dr. Baeck refused to retire from public life, after having emerged erect and strong of will from the hell of Theresienstadt. In the decade that was given to him he devoted all his time and energy towards aiding a movement that has always been close to his heart, Reform Judaism, or, as he preferred to call it, Progressive Judaism.

He constantly clamored for a Greater

Judaism, one of great ideas and on great lines, of wide horizons in space and time, a Judaism with courage, progressive and progressing, a Judaism in which God means more than the nation, and in which Man stands higher than any state. Alas, Baeck declared, there exists a great deal of "little" Judaism that does not harbor any lofty ideas, one that exhausts itself in the affairs and concerns of communal life, in belonging to a congregation or perhaps to some philanthropic association. Hence in his writings this great religious leader, whose faith helped him survive Hitlerism, warned his coreligionists that Jewish life does not stand still, and that Judaism, in order to survive as a beacon of light must cast its rays all over the universe of human existence.

## *For the Season's Big Glamour Event*

The Center's **SECOND ANNUAL  
DINNER-DANCE**  
Sunday, December 9

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Ladies are especially urged to make use of these facilities during convenient day-time hours.

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Open to members, their wives and children over 10 years of age.  
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The Community  
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Membership includes participation in cultural, religious, social and recreational activities.

A fully-equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

### *Membership Rates*

\$65 per year for married members  
\$45 per year for single men  
\$30 per year for girls



## CENTER NEWS (Continued from page 17)

## YOUTH ACTIVITIES

**T**HIS coming Saturday evening, December 1, our youngsters will celebrate the Hanukkah festival. For several weeks there have been planning sessions, rehearsals and committee meetings, with care taken that every member has a job to do and feels important in the total effort.

After Hanukkah, our members will begin to look forward to the school vacation and plan trips to places of interest. It is amazing how many excellent suggestions are made at meetings and how carefully the itineraries are worked out.

Another major event just ahead is the National Convention of the United Synagogue Youth. This year the four-day event will be held in Washington, D. C., and among the innovations being planned is a guided sight-seeing tour through the nation's capital. As usual, a record delegation of teen-age youngsters will represent the youth groups of the Brooklyn Jewish Center. They will attend workshops, discussion groups and many other carefully planned activities. They will break bread for four days in the company of close to 900 Jewish teen-agers from all over the United States and from Canada. Upon their return they will report fully to their respective clubs.

Other special events to take place during the month ahead are as follows:

A meeting of the parents of our club members.

## JUNIOR LEAGUE

**T**HE PAST MONTH was an eventful and enjoyable one for the Junior League. It opened with the traditional pre-Election Day symposium, at which New York State Commissioner Neil M. Lieblich presided. The following week called for a repeat session of Hebrew dance instruction, led by Miss Florence Nesh. The members are beginning to feel that they are becoming quite expert in this field.

On November 15, the Junior League witnessed the telecast of a play recently produced by the Jewish Theological Seminary. "The Thief and the Hangman," dealing with medieval Jewish lore and starring Joseph Wiseman. The annual Thanksgiving Dance was held on November 22 and attracted a fine crowd of college students.

Next month there will again be a Hebrew dance session, to be followed by a presentation by the dramatics group and a discussion of the Jewish dietary laws.

The Center's traditional College Home-

A meeting of our Hug Ivri Lanoar, the Hebrew Speaking Group for Youth.

A U.S.Y. dance.

Introduction of Hebrew music and dramatics groups, to supplement the Hebrew dance program inaugurated in early October.

coming service during the winter vacation period will again feature a symposium by the Junior League on a timely topic. Finally, the annual Winter Dance and Frolic will be held at the end of the month.

## Z.O.A. DISTRICT NO. 14

HANUKKAH  
CELEBRATION

Honoring  
MR. SAMUEL PALLEY  
Wednesday, December 5  
8:30 P.M.

Speaker

JUDGE ALBERT SCHANZER

Addresses by

BENJAMIN BROWDY

JOSEPH DREYER

Abraham Meltzer,

Committee Chairman.

Maurice Bernhardt,

Chairman of Evening.

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# Brooklyn Jewish Center Review



One of the most respected delegates to the United Nations is Abba Eban, Israel's Permanent Representative to the world organization. He is admired for his mastery of oratory and skill in diplomacy. In one of his striking phrases he summed up Israel's position thus: "Our signpost is not backward to belligerency but forward to peace." The photographs above show him in an informal pose and speaking before the Security Council. (See page 7.)

## A WEEK IN SINAI

By I. REMBA

## THE REASON FOR ISRAEL'S ACTION AGAINST EGYPT

By ABBA EBAN

## REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

# CENTER BULLETIN BOARD

## *"The Bells Are Ringing!"*

Get Your Tickets for the  
Big JUDY HOLLIDAY Show

*A Sisterhood Event*

MONDAY, MARCH 4

Give your orders to  
MRS. ABRAHAM MELTZER, *Chairman*  
(PR 2 - 2049)  
MRS. SAMUEL SECKLER, *Co-Chairman*  
(PR 4 - 1918)

## RESERVE THIS DATE!

## Israel Bond Dinner

In honor of MR. MAX HERZFELD

*Sponsored by*  
BROOKLYN JEWISH CENTER  
Tuesday Evening, Jan. 15  
MAURICE BERNHARDT, *Chairman*

*Favor Your  
Friends—*

and the  
**CENTER**

*The Center Needs  
Members And  
The Community  
Needs The  
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Services Of The  
Brooklyn  
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Membership includes participation in cultural, religious, social and recreational activities.

A fully-equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

### Membership Rates:

\$65 per year for married members  
\$45 per year for single men  
\$30 per year for girls

### LECTURE

*Co-sponsored by*  
THE FORUM COMMITTEE  
and  
THE INSTITUTE OF  
JEWISH STUDIES FOR ADULTS  
Wednesday, January 9, 1957  
9:00 P.M.

MR. SHOLOM SECUNDA  
Music Director of the Center  
will speak on  
"JEWISH CONTRIBUTIONS TO  
AMERICAN MUSIC"  
*All Are Invited*

BIG EVENT COMING!  
JEWISH MUSIC FESTIVAL  
Wednesday, February 6, 1957

*Orchestra conducted by*  
SHOLOM SECUNDA  
Music Director of the Center  
Soloists  
*Please Reserve the Date!*



## THE SURPRISING POPULARITY OF THE DEAD SEA SCROLLS

IN THE early summer of 1947 an Arab shepherd stumbled upon a cave near the Dead Sea containing seven ancient scrolls. They were thought to be part of the library of a Jewish monastic community, presumably an off-shoot of the Essenes, existing during the first century of this era. Later discoveries produced the remains of hundreds of other scrolls from the same source.

No other archeological discovery in recent times has so caught the imagination of the general public as these Dead Sea Scrolls. A subject which normally would have remained within the limited province of the academician, is now generally discussed. Of the many lectures and lecturers presented from the forum platform of our Center in the last few years, the most successful and the best attended was a lecture on the Scrolls given by Dr. Cyrus Gordon recently. Nor is the interest limited to a particular religious group. It cuts across all religious alignments. Jews and Christians, Protestant and Catholic, all alike have been transfixed by the fascination of the Dead Sea Scrolls. As evidence for this inordinate enthusiasm we cite the publication of a book on the Scrolls for teen-agers by the noted text-book publishing house of McGraw-Hill.

What has touched off so much excitement over such an unlikely subject? Without question one of the factors is that we are tired of the insoluble problems of the twentieth century and we welcome the opportunity to turn our minds back to the first century. Joined with this factor is the current curiosity about our early beginnings. Books on archeology and anthropology are on the "best sellers" lists. Perhaps man, after

having advanced so far and yet without any avail seeks to reflect on his beginnings and thereby gain some direction and goal.

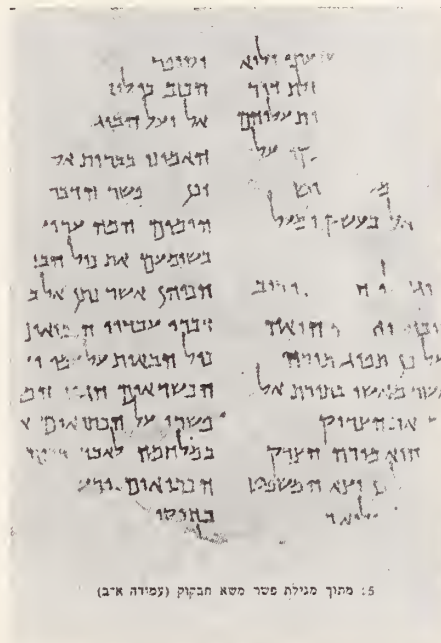
We feel there is yet a deeper reason for this popular fascination. In our fast-moving, fast-changing age, one of the deepest yearnings in men's hearts is to take hold of something which is unchanging and abiding. The closest we come on this earth to the everlasting and permanent is that which has withstood the changing times. A feeling of awe is aroused in us when we are in the presence of something that has long endured. We say, therefore, that a custom or a prayer, or even a relic, has been hallowed by the ages; we are awed by that which

represents the "abiding" in our earthly lives. Here we have the Scrolls of long-forgotten Judean sects, just as they were two thousand years ago when they were hidden in the caves bordering on the Dead Sea. And these Scrolls are associated with the early history of our faith, in itself dedicated to that which is everlasting and permanent in our lives. This relationship has sustained and heightened the public's interest after the initial awe-inspiring sensation had worn off. No wonder then that the public resents any challenge to the antiquity of the Scrolls.

If this be the reason for the tremendous popularity of these manuscripts, and we are convinced that it is so, this is a sign of the times of which Rabbis and religious leaders should take careful note. The need of the hour is not to streamline religion and keep it in tempo with the changing scene but to find in our faith and in our history that which is unchanging and everlasting.

The enthusiasm of the public for the Dead Sea Scrolls dare not be looked on as a passing fancy. It is representative of the spiritual quest of modern man for the ancient that has not become antiquated. Religious leaders and teachers have the opportunity now to direct the attention of the public to the time-transcending truths of our Canonical literature.

BENJAMIN KREITMAN.



A page from the Dead Sea Scrolls, part of a commentary on Habakuk

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# "JUST BETWEEN OURSELVES"

"בנינו לבני צמחנו"

*An Intimate Chat Between Rabbi and Reader*

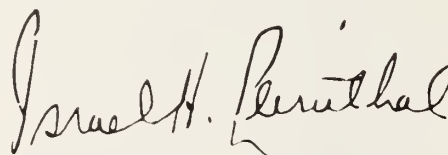
## A MEMORABLE CENTER EVENING

THOSE of us who were privileged to attend the Annual Dinner of our Center on the evening of December 9th, must still be under the spell of fascination which the gathering aroused in all of us. As I had occasion to say that evening, the gathering seemed to be the answer to the prayer, "Renew our days as of old." It reminded us of those happy gatherings in the early years of our Center's existence. There was a warmth of friendliness and brotherliness among all the assembled guests, every one seemed to radiate joy and pride not only in the affair's success, but in the strength of our institution, which, after thirty-seven years, still has such a loving hold and powerful influence upon all its members. The enthusiasm which the gathering evoked was such as we were accustomed to see in the formative years of our institution, and it gave all of us new hope and new confidence in the future of our Sanctuary, which has done so much in influencing the religious life not only of

our community but of all American Jewry.

It was particularly interesting and pleasant to see so many of the old-time workers of our Center. We saw not only most of our Honorary Trustees, who were specially honored that evening, but also many of the original founders and workers of several decades ago. It must have given them great joy to witness the fruits of their labors, and the new generation of younger workers who are carrying on, in their spirit, the sacred task, which they began.

Let us hope and pray that for many years to come we may be privileged to witness such a continued faithfulness and devotion, which will assure a successful future for the institution so dear to our hearts.



## State Department Official Accused of Anti-Semitism

PROTESTING the "warped and bigoted" anti-Semitic speech delivered recently by Edwin Wright, a high official in the State Department, the American Jewish Congress appealed to the Department "publicly to repudiate his statements." The AJC also called for "the removal of Mr. Wright from any position of influence or authority within the State Department." A similar demand was made earlier by the Agudath Israel of America in letters addressed to President Eisenhower and to Secretary of State John Foster Dulles.

In a letter to Herbert Hoover, Jr., former Acting Secretary of State, Judge Justine Wise Polier, chairman of the American Jewish Congress executive committee, deplored the "incredible" anti-Jewish remarks made by Mr. Wright, of

the Foreign Service Institute of the State Department, in a speech delivered at the National Presbyterian Church in Washington on November 1.

The Department of State, Judge Polier said, "is under an obligation to rectify the wrong that has been done and not only to disclaim and disassociate itself from Mr. Wright's remarks, but publicly to repudiate his statements in a manner that will make it unmistakable that they have no place in American public life and play no role in the determination of American policy. This should be followed by the removal of Mr. Wright from any position of influence or authority within the State Department."

The Agudath Israel letter stated: "It is unthinkable that a government official should permit himself to so callously

malign the millions of American citizens of the Orthodox Jewish faith, who have made their productive contribution to every phase of American life. The glorious service to the weal of mankind rendered by American citizens who observe the traditional Jewish religion, and their loyalty to our beloved country, is a matter of public record. Their religious faith has often been the source of inspiration that enables these American Jews to develop their manifold contributions for the betterment of society."

## Israeli Philharmonic Drops Strauss Work

THE tone poem "Don Juan," by Richard Strauss, was omitted from an Israel Philharmonic Orchestra concert in Tel Aviv recently just before its scheduled performance. The decision to drop the piece was made by the management after receipt of a note from the Ministry of Education which, while it emphasized that the orchestra was free to play any program it desired, suggested that the composition not be performed.

Earlier, the press and youth groups had called for dropping of works by Nazi composers and that evening concert-goers were handed leaflets urging such a boycott. The management issued a statement asserting that it was important for musical education that works by Strauss and Richard Wagner be performed, but that it was bowing to a "negative public opinion."

## The "Flying" Mrs. Meir

Much has been said about Secretary of State John Foster Dulles as the "flying" member of the government, but Israel's Foreign Minister, Mrs. Golda Meir, tops his record. During her current visit to the United States she has performed a really superhuman task in flying from one city to another as no other Foreign Minister has ever done. With many diplomatic worries on her head, she not only spent her time in addressing the United Nations and conferring with Washington officials, but also devoted her visit here to arousing greater interest among American Jews in the fate of Israel in its present Sinai crisis.

BORIS SMOLAR.



## A WEEK IN SINAI

By A. REMBA

**B**LACK-BORDERED obituary notices which captured the eye upon opening the morning papers embodied the human aspect of the Israeli army's defensive war with Egypt. In relation to the scope of this military action and the results achieved, Israel's losses were negligible. 150 killed, an even smaller number wounded—not critically for the most part—and twenty taken prisoners by the enemy. In contrast, two entire Egyptian divisions were destroyed, 6,000 captured and a staggering amount of arms, equipment, army supplies and provisions were confiscated. But the whole of Israel is as one big family; a tragedy befalling a mother and father who have lost their only son is the misfortune of many. There is deep sorrow that after our eight years of independence we still have not been permitted to live peacefully; Israel's youth is compelled to clutch the sword in order to keep the hordes of devastation from our southern border, to avert the annihilation hovering over our heads. Yet coupled with the pain and the sympathy with the mourning families, Israel, and the mourners primarily, is proud of this magnificent generation which came to us after 2,000 years of servitude and exile.

Who is a poet enough to recount the enormity of spirit, the heroism of soul, the courage of heart, the comprehension and brilliance, the willingness to sacrifice life itself for the homeland?

We are weary of murder. No other nation on earth so yearns for peace as does Israel. The people whose prophet preached, "And they shall beat their swords into plowshares, and their spears into pruning hooks," would be overjoyed to realize this long cherished hope. But fate dictated otherwise. They left us no choice. "When thou wast in thy blood, live!" was our decree, and after all avenues were explored, the nation girded its loins and emerged to do battle with the foe who abused and "defied the armies of the Living God," relentlessly spilling the blood of our women and children, day by day, night after night, the blood dropping in the plow's furrow.

The week of October 29 to November 5 will never be forgotten. It will be emblazoned in golden letters in the annals of Israel's glory and will occupy a prominent place in the world's history. From the second day, when a squad of Israeli

paratroopers, boys and girls, descended from the skies at a distance of 270 kilometres from the armistice line in the heart of Sinai, 60 kilometres away from the Suez Canal, and remained alone in the heart of the wilderness for thirty hours until the armored might of Israel crushed the enemy within its own bastions and joined them; from that day Koseima, Abu-Ageila, Rafa and El-Arish (historical point since Herzl's time), Samson's Gaza and Han-Yunis fell as grain before the reaper, and the Egyptian blockade of Elath was shattered and the island of Yotvot (Tiran) was liberated for the first time since it was a Hebrew kingdom 1,400 years ago. With heroism defying description, with spectacular, flawless strategy aimed at reducing loss of life to a minimum, and with the most meticulous use of armored force, air power, infantry and artillery, the army of Israel in one week crossed the vast desert through which Moses led us from Egypt in forty years, an area three times as large as the State of Israel, wherein God's law was delivered to us.

The home front did not suffer this time, despite threat of air bombardment. The peril confronting us from Soviet "Migs" and "Ilyushins," which were handed by the Soviets to the enemy in tremendous quantities, failed to materialize. Even prior to the advent of France and Britain's military action, when we stood alone for two days to face the enemy, it became apparent that even though the enemy was superior to us numerically and in arms he could not compare to the Israeli soldier in his readiness to sacrifice, in initiative and in ability to master his weapons. Yet the public at the rear could not foresee that a miracle would reoccur. It knew that the danger was terrible and critical, but nevertheless there was no panic. The behavior of the citizenry which was not drafted into service was of exemplary fortitude. When the order for a blackout was given and the "darkness of Egypt" spread over the land, the instructions of civilian defense were followed

accurately and promptly. There was no confusion. After the government declared that it had a supply of food in its warehouses, ample for a prolonged period, there was not even an attempt to hoard foodstuffs.

Induction was proclaimed quietly, without fanfare, and executed with total success. There were no deserters or draft dodgers. Each one hastened to report to his post: a groom departed from under the wedding canopy—literally, still clad in his holiday best, and hurried to his unit; a young housewife abandoned her home and rushed to the front lines. When difficulties in public transportation arose because the buses were mobilized to transport soldiers, no one complained. All accepted the critical hour with understanding and willingness. Within minutes after it became known that the nation's youth was being called to the colors, partisan arguments ended and political quarrels ceased. One nation, indivisible and solid as a rock, small in number but great in spiritual strength and determination, stood in those days ready for its destined future.

The swift and dramatic battle contrasted with the shameful insolence of the Egyptian dictator and his comrades, the Arab rulers, who boasted of their physical prowess and striking power. As chaff before a wind, the thousands of Egyptian soldiers scattered, though armed to the teeth with choice Soviet weapons and helped by Soviet technicians (Russian speech was heard in some of the tanks in the desert). The Egyptian officers were the first to flee from battle, abandoning their soldiers, who had no choice but to raise their hands in surrender; others attempted to escape in the belief that they would succeed in extricating themselves, not knowing that they were headed off, flanked and surrounded by the Army of Israel, which also mopped them up at their rear. Great war booty fell to Israel. Suffice it to enumerate 100 tanks as part

of the spoils; also cannons and artillery, machine-guns and mortars, guns and bullets, communications and supply equipment; two million sheets and one million military blankets. As this is written they still haven't been able to sort out this vast arsenal, estimated at seventy million dollars. Soviet Russia furnished the Arabs with assistance so great that it was beyond anyone's imagination. It is shocking to what extent the wakefulness of the American State Department was lulled; they paid no heed to the warnings of Israel that the Arab enemy was preparing his weapons and mustering his strength, with the aid of Moscow, to bring disaster down upon us. If, at least, they would learn in Washington and elsewhere; if only they would learn now!

The trouble lies in the fact that the masses in Egypt and other Arab countries know nothing of the degrading rout of the armies of Abdul Nasser in the Sinai Desert. The Arabic broadcasting stations keep boasting, fabricating myths of their victories and of the defeats they brought to Israel. Such "Tales Of The Arabian Nights" were told to listeners in Cairo, Alexandria, Damascus and Ramleh that Tel-Aviv was bombed, that the "Zionists" suffered heavy losses, that thousands were fleeing from the city and that in other cities in Israel there were stormy demonstrations by women and children crying "bread, bread!" Foreign correspondents currently visiting in Israel know the truth — that not one enemy plane penetrated our lines, and that the one single destroyer which foolishly dared to approach the territorial waters of Israel to shell Haifa, was captured with its captain, its crew, and its arms. Correspondents who came to inspect the front (among them was Randolph Churchill, Edward Murrow, and some of the important military observers) know full well that, thank God, there is no shortage of food in Israel. But the illiterate Arab masses, feeding upon the broadcasts of their own stations (severe penalties are suffered by those who listen to the Israel radio) have no idea what occurred in those dramatic seven days, what happened to the Egyptian armies in the Sinai Peninsula.

The coming days will determine whether the military campaign has already come to its conclusion, or whether it is about to be renewed along new patterns. No doubt Soviet Russia, infuri-

ated because the armaments she supplied to Egypt fell into the hands of Israel, is encouraging the Arabs and inciting them against Israel. She has promised to supply them with new arms, and she is fulfilling this pledge at a fast rate. Now her address is Syria. The governments of Jordan and Syria are receiving inspiration from the Kremlin to continue their harassment and provocation of Israel in order to engage Israel in war. The "Fedayeen" which were silenced on the southern border, renewed their murderous attempts from north-east, from Trans-Jordan, Syria and Lebanon. Obviously, Moscow has promised the Arabs even more concrete help than heretofore, having learned from bitter experience with Egypt that they are not qualified to use the modern weapons at their disposal, Russia will now dispatch Russian "volunteers" in the Arab war against Israel.

At any rate, the political front is substantially very difficult. Israel can by no means return to the status quo of the old armistice, which has never been fulfilled

by the Arabs. Israel must receive real guarantees, not declarations or worthless promises but concrete assurance that her sons will no longer be prey to murderous attacks, and that she will be able to live an orderly life, free from terror and anxiety. The developments, which are indirectly responsible for raising Abdul Nasser's stock with the Arabs, have evoked deep sorrow and hurt within the Israeli populace.

Our hope is that the majority of the free world, in North and South America and in Western Europe, will not lend itself to this conspiracy of the Soviets and the Arabs, whose aim is the total annihilation of Israel. The nation inhabiting Zion will stand, as before, firm and stolid in its determination to assure itself the right to exist, an elementary right of every nation and tongue, large or small. In these hours we turn our eyes away from Zion to our Jewish brethren scattered over the globe, to the loyal son of the covenant. We know they will not fail us.

## GRAVE SHORTAGE OF JEWISH TEACHERS FOUND

**A** MERICAN Jewry "will lose another generation" unless drastic steps are taken to meet the shortage of educational personnel, Federal Judge Simon E. Sobeloff warned, in addressing the 17th anniversary dinner of the American Association for Jewish Education in New York recently. He termed the shortage of Jewish teachers "staggering."

The former U. S. Solicitor General told the 500 Jewish educators and leaders who attended the dinner that American Jewry is "witnessing a great boom" in Jewish school enrollment. He ascribed this development to a religious revival and to the desire for identification and belonging.

"Sufficient attention," he said, "should be given to the recruitment of educational personnel, to providing the proper training for this personnel in suitable terms and developing the social and economic position of the profession to the point where the turnover can be reduced and people of caliber attracted to enter and remain in the field." The American Association for Jewish Education, which has dealt with this problem and is sponsoring and financing a national study of

Jewish education, is best equipped to launch this recruitment drive, he stated.

The dinner, presided over by Michael A. Stavitsky, honorary president of the Association, was highlighted by the presentation of the Mark Eisner Award to Philip W. Lown, president of the Association, in recognition of his 40 years of distinguished service to Jewish education and to the American Jewish community. Certificates of honor were also presented to 17 veteran Jewish religious teachers who have given 40 years or more of service to the Jewish teaching profession.

Mr. Stavitsky, addressing the audience, said: "We, in the American Association for Jewish Education, firmly believe in the future of America and in the growth and development of the religious Jewish community. We maintain that instead of repudiating our tradition and our culture, we have every reason to love it and to strive for its enhancement. We are committed to the principle that if our children shall carry their Jewishness with dignity and find happiness in it, a sound Jewish education is indispensable."



# THE REASON FOR ISRAEL'S MILITARY ACTION AGAINST EGYPT

By ABBA EBAN, Israeli Ambassador to the U.N.

*In a Speech Before the General Assembly on November 23, 1956*

I SHOULD like to remind the General Assembly that after 1949, when the Armistice Agreement was concluded between Israel and Egypt, the Sinai Peninsula was left virtually without military forces or installations, except for a small garrison at El Arish. This position of virtual demilitarization of Sinai continued until 1953. It is, I think, significant that during this period, when neither Egyptian nor Israel armed forces were in the Sinai Peninsula, relative peace and tranquility prevailed in the relations between Egypt and Israel under their Armistice Agreement. But, on the ascent to power of the Nasser regime, all this was transformed. An intensive military build-up commenced in the Sinai Peninsula. More than 15 million pounds, sterling, were invested in the establishment of military installations and the building of military communications. Two airfields for jet planes were established at Bir Gafgafa and Bir Hamma.

I should like to give the Assembly a general picture of the military installations which had been established in recent years in the Sinai Peninsula. This account sheds some light on the intentions of the armies arrayed against us across the frontier line.

Large advance ammunition depots were found by us at El Arish and at El Midan and Abu Awgeila. Other supply depots were in the process of construction at Jebel Lebini. Fuel storage tanks were set up at El Arish, Abu Awgeila and Bir Rodsalim. Supplies of arms and spare-parts depots were set up in El Arish, in Abu Awgeila and in Nahal Rafa. All these depots were but a short distance from the Israel frontier. The quantities of arms, equipment and ammunition stored up in these installations were sufficient to sustain an all-out attack on Israel by all the existing units of the Egyptian armed forces. The fact that these depots included large quantities of

ammunition for the guns of heavy tanks of the Centurion and Stalin types proves that they were intended to serve an attacking force and not a defense army. Road developments which had been carried out in the area were clearly designed solely for military purposes and not for the benefit of the sparse Bedouin population. Thus, a road running parallel to the existing railroad tracks was constructed between Kantara and El Arish. The Suez-Quseima road was being covered with asphalt. Wide roads were constructed between El Arish, Jebel Lebini, Bir Hassaneh, Abu Awgeila, Quseima, and others. Telephone wiring was set up along the roads. The two airfields to which I have referred were constantly being improved and the runways repeatedly lengthened to accommodate new and more devastating types of aircraft. Recently, these airfields were specially adapted for the use of jet planes.

Egyptian documents captured in the campaign illustrate the transition from the defensive policy prevailing until 1953 to an offensive military objective. These documents include detailed planning for and reports of reconnaissance patrols in southern Israel and full intelligence reports on Israel's farming settlements, detailing their defense arrangements and the approaches to them. In Egyptian military education pamphlets found in the area, stress is laid on the aggressive spirit necessary to prepare for the day of revenge.

My Government has submitted to the Security Council the effective operation orders in which Egyptian officers in Sinai and the Gaza Strip were bidden by their superiors to regard their objective as being the destruction of the State of Israel by the most brutal and savage means of fighting. The deployment of Egyptian forces in the Sinai Peninsula and in the Gaza Strip was progressively increased, and at the time of the Suez crisis it had

risen to three infantry divisions and two armored brigades. By then, these forces, relying on supplies in advanced depots, were in a position to launch an attack on Israel, if necessary, within less than twenty-four hours. On Shem el Sheik, on the southernmost tip of the Sinai Peninsula, a military fortified base was constructed sufficient to accommodate an infantry battalion. An airfield, jetties and shore batteries were also set up. All this, of course, was for the sole purpose of effectively blocking the Straits of Aqaba, the Straits of Elath and to complete the maritime blockade, a base for torpedo boats was erected on the Red Sea south of the Suez.

This, then, is the scene which was revealed to our eyes during the action in the Sinai Peninsula. Here was a wilderness bristling with death, pushing up against Israel's populated centers, and across the other side of the frontier, in Israel's territory, could be seen the targets for this massive rearmament — isolated farm settlements populated by young pioneers with pathetically primitive watch-towers and small arms defenses. Therefore, everything that has come into our hands and into our knowledge since I last addressed the General Assembly has fortified our conviction that the disaster which we prevented was far greater and more drastic than any of the hazards or perils which our limited military action incurred.

I must again ask the General Assembly whether it sees any value whatever in a discussion of the present crisis which chooses to begin with 29 October and declines to look beneath the surface of these events to the long and deep and tormenting story of a siege and a campaign of belligerency which no other member of the international community has ever been called upon to endure.

IT WAS while I was still a student at the Seminary in New York that I married. The wedding was at my bride's home on South Broad Street, in Philadelphia, and the ceremony was performed by my sainted father, of blessed memory, Dr. Julius Greenstone, who was the minister of the Portuguese Synagogue, Mikveh Israel, and one of the early graduates of the Seminary, Dr. Bernard Revel, who lived in our home and was practically a member of our household, and a Rabbi Peikes, of New York. My bride and I returned immediately after the wedding to New York, as I had to take two examinations the very next day in courses which I took at the Summer School of Columbia. After the exams, we were able to take a brief honeymoon trip to Hunter, then a popular Jewish resort in the Catskills, and stayed at the Grand Hotel, where Professor Schechter, Professor Marx and their families, as well as a number of other Seminary teachers and students spent their vacation. It was good to be close to these wonderful people, who took us warmly to their hearts.

Upon our return to the city, we went immediately to the apartment which we had prepared before our marriage. It was a modest dwelling, a block away from the Seminary, on the fifth floor of a walk-up building on 122nd Street, near Broadway. My marriage was a daring step on my part, because unlike these days, when so many of the student body are married, all the students then, except one, were single. The one exception, who was popularly known as Pop Goldberg, was already a mature family man when he entered the Seminary. In fact, everyone—family, friends, and even Professor Schechter—thought that marrying at such an early age—I was only twenty—meant the end of my planned career. But they were mistaken; I was able to study with much more ease, and I did so with even greater zeal. It was hard on my wife, for she was a stranger in New York, away from all family and girlhood friends. And whenever I wanted to talk to her and to give her some time to offset her loneliness, she insisted that I spend that time in study—for she knew the predictions that were made, and she, as well as I, wished to prove they were wrong. Many of the students, however, did appreciate the fact that one of their group had a home which they could visit.

I was also daring to marry for the sim-

## *Association With the Brooklyn Jewish Center Concludes Dr. Levinthal's Popular Memoirs of His Earlier Life*

# REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

ple reason that my financial resources were very meagre. I had a position to preach bi-weekly on Friday nights and to take care of the Sunday School, during my first two student years, in the Wyona Street Temple, a very small congregation in the East New York section of Brooklyn; and after my marriage I succeeded in getting a week-end position in a little larger congregation on Noble Street, in the Greenpoint section, also in Brooklyn. The monthly pay offered in both of these positions was so nominal that the students of today would regard it as unworthy even of consideration. I also taught several afternoons in the week at the Hebrew School of the Hebrew Orphan Asylum in upper Manhattan, the principal of which in those years was Professor Israel Davidson.

We had little money, but we managed very well—or rather, I should say, Mrs. Levinthal managed very well, and our happiness was supreme. We had little time and little opportunity for diversion. On Saturday afternoons, however, a number of the students would visit us, enjoy the tea, fruit and crackers which “the Mrs.” as Mrs. Levinthal was called—served them. Once in two or three weeks, we would really indulge ourselves in a treat. On 125th Street there was the West End theatre, where many of the leading plays would start their road tours after finishing on Broadway. Tickets for the gallery were twenty-five cents. After dinner I would stand in line to get the choice seats, and Mrs. Levinthal, after completing her after-dinner chores, would meet me and together we would climb the many flights of stairs to the gallery. After the show we would buy for a few pennies something special—like Swiss cheese, for the after show snack at home. I doubt if the young couples today who go to the smart cafes or supper clubs after the theatre, enjoy themselves half as much as we did on those eventful evenings. In certain weeks, when special

occasion called for it, we treated ourselves more lavishly. I recall one week when E. H. Southern and Julia Marlow gave a repertoire of several Shakespearean plays, and we actually went to see three performances in one week. We made up the budget, however, by denying ourselves several other weeks' performances. As I think of the way we youngsters found contentment and happiness then, I can, in all truth, say: “That, too, is a world gone by”—though I may add, again in all truth, that even in those early years, our regimen was not that of many other couples.

A month or two before my graduation I was elected to my first regular position, Congregation B'nai Shalom, known as the Ninth Street Temple, in Brooklyn. The number of congregations in the entire country available for Seminary graduates was very few. In the entire borough of Brooklyn there were only two other congregations, and all three were quite small in numbers and influence. Throughout the country there were only a few cities in which Seminary men were serving. Reform was then in its ascendancy, and the richer Jews who sought social position, or who outgrew the East European environment which the old orthodox synagogues of those days retained, became members of the Reform Temples. As a matter of fact a number of these congregations, served by Seminary men, which were already influential in those days, were offshoots from original Reform congregations because they rebelled at the extremes to which Reform was going. The membership of these were still made up largely of German Jews. The East European Jews were just beginning to think of the need of certain innovations that would make Synagogue worship attractive to the younger generation.



Graduates of the Seminary in those days could therefore not be selective in the choice of position as the graduates can be today. The salaries were pitifully low—my annual stipend for the entire five years that I served B'nai Shalom was \$1500. And while the purchasing value of the dollar was far larger than today, this salary was hardly enough to meet the barest needs of a family. The smallest of the Reform congregations paid more than double that amount, and the larger ones paid salaries which could compare favorably with many offered today. The perquisites which the Seminary rabbi could expect as reward for officiating at special occasions were also extremely modest. The average wedding fee was five dollars. It was customary for the rabbi to don a Prince Albert coat and to wear a high silk-hat, then called a "stove-pipe." Garbed in this fashion, I would ride to the wedding hall in the street car, for it would be reckless extravagance to spend part of that fee on a taxicab.

No wonder there were so few young men who applied for entrance to the Seminary. And yet, these very hardships had their advantages. The rabbinate was then a calling, not a profession, and the men who entered the Seminary did so despite the awareness that their career meant struggle and sacrifice; they felt an inward call to serve in this fashion their people and their God.

My installation as rabbi of my first regular position, as noted above, was celebrated in fine fashion. A rich program was arranged in which the sainted Professor Friedlander, representing the Seminary, the renowned Rev. Masliansky and my father participated. I recall that after the meeting one of the officers, congratulating father, said to him: "Your son seems to be a fine rabbi, but he is so young." Father, evidently quick in evaluating the congregation, replied in Yiddish: "*Ich bob moiro az bei euch vet er gich alt veren*"—"I'm afraid that here, he will age soon enough." His evaluation proved correct. Not that I blame those people altogether: they were a product of the times. The Jews knew that they must have a synagogue, but what the functions of the synagogue ought to be they did not realize. They felt that

they ought to have a rabbi, but what his functions were to be was altogether unclear to them. I came aglow with the power of the sermon to teach and to inspire, and worked for many days in its

preparation, but I soon discovered that that was not what they wanted. More than anything else the rabbi was expected to be a solicitor for new members—a go-  
(Continued on next page)

## AN ISRAELI WAR LETTER

*This letter was written by a former resident in the Brooklyn Jewish Center area, now in Israel. It was sent to a friend here from Haifa on November 12 and records a housewife's experiences of the war.*

Ruddy has been called to the Army. We have had some tense days and they are still not behind us. But our first victory has given us courage to face more dangerous days. Actually being in Israel now is a most thrilling experience. I wish you had witnessed the rejoicing when an Egyptian destroyer thought it could just slip in unnoticed and do its damage. Our guns told them they were licked, and there lying on full display in our harbour is this destroyer. It is undergoing a face-lifting, will be re-"christened," and will join our Navy. What a handsome gift from our friends across the border! Together with this gift, I assure you, there were many more from the Sinai campaign. There is many an armoured car that runs through little Israel with an Egyptian license plate, and maybe we don't get a kick out of it! But as I say, there may be some very difficult days ahead of us, what with our Russian friends so terribly concerned about poor Egypt. They'd do better to be a little kinder to those closer home.

The American ambassador got very busy putting notices into the newspapers and also wrote to all Americans to clear out—the sooner the better. Boats and planes were put at our disposal, and this was a good opportunity for a free ride. But I decided I was not going to be a "refugee" twice in my lifetime—not to speak of leaving poor Joseph to fend for himself. I am here to stay and shall share the fate of our people. If ever I come to America on a visit I'll buy my own ticket.

I was proud to see that very few American Jews answered the call. The American Consul's wife and their children left for Cyprus, but not before she phoned several of her Jewish friends to say how

sorry she was to have to leave; but that she was obliged to carry out orders. Her husband, of course, is here, and I dare say as soon as things get quiet, she'll have no difficulty in coming back.

Do not think for a moment that life has stopped. Not at all. People go to theatres, to concerts, and carry on as usual. Of course, it was a bit depressing when we had our blackout. Doors and windows were draped in black to keep the lights out; the streets were pitch black, so we sat around our radios listening to the latest news—as we still do. But with things going so well in the Sinai campaign, with the Egyptian Air Force completely crippled, the heavy clouds lifted and we were permitted to use our lights again. You should have heard my sister calling up: "Tillie, no more blackout!" Down came the black "shmates" off the windows, on went our lights full blast, and what you take for granted was such a treat to us! May there be no need to go back to this darkness again. It was so depressing!

The country is full of newspaper reporters and their typewriters click into the wee hours of the night. One just can't keep up with the news, things are moving so fast. In fact one of the reporters asked if we couldn't enact the Sinai campaign once again because they couldn't keep up with the speed. We, Jews, can always find humor even in trying times. The joke is now going round that when the Russians ask Egypt what weapons she needs, she says: "Ask Ben-Gurion what he needs." God bless our David! He has a master mind, and will with God's help steer us out of these turbulent waters. We have full faith in him, and in our Army and Navy. They say the Egyptian armies ran helter skelter. Their hearts are not in the fight. What do they stand to gain? How different from our boys! Every inch of our hard-earned land is dear to us; we dare not lose.

MRS. TILLIE FOREMAN EMSALLEM.

getter among the shop-keepers in the neighborhood for funds.

My task became all the more difficult, since I succeeded a free-lance so-called rabbi, a glib talker, who told humorous stories from the pulpit to entertain the congregation and visited his members frequently to join them in their card playing. Every cultural effort which I tried to sponsor was met with indifference. There were a few enlightened Jews who tried to help me, but they, too, were helpless. So far as religious needs were concerned, this was the generation of the wilderness.

A deep despair overtook me. There was no other position open which I could consider, and I finally decided to take up law. Unknown to anyone except my wife, I studied law for three years, receiving the Doctor Juris degree from the New York University in 1914. I can state in all sincerity that this added course did not diminish in any way my attention to all my congregational duties. It did mean three years of tremendously exhausting work. Strange as it may seem, practically everyone in the congregation was happy to learn the news of my graduation when it was reported in the newspapers, and felt that I had taken a wise step. Somehow they too felt that it was a pity to waste my efforts on such a hopeless cause. In fact, one of the officers—a successful lawyer—invited me to become associated in his office on terms most generous and favorable to me, and the congregation, desirous to be helpful also, allowed me to accept the offer and at the same time continue my ministerial work for them.

I passed the bar examinations the following month and was soon formally admitted a counselor and attorney-at-law. Clients began to call on me much sooner than I had anticipated. I tried a number of cases in the lower courts and within a few months won an important case in the Supreme Court. In six months my income was more than my annual rabbinic salary—as if the Satan of economic success was determined to alienate me more and more from the ambition of my youth. But I was far from happy. I enjoyed the study of law; the cases and the judicial decisions which we had to read fascinated me and reminded me so much of the method of Talmudic jurisprudence. But I could not accommodate myself to

the practice of the law, and my heart yearned for a complete devotion to rabbinical work. It was my good fortune that the heavenly guiding angel, who seemed so often to be helpful to me in the past, did not forsake me now.

Just about this time a group of the most prominent and successful Jews in the thickly populated Jewish section of Brooklyn known as Brownsville banded together for the purpose of organizing a modern congregation which would be faithful to Jewish tradition and at the same time adopt those innovations which were beginning to be recognized by the more Americanized Jews as essential for the modern synagogue. They erected a fine synagogue building in the new Eastern Parkway section, to which the wealthier Jews both of the Brownsville and the Williamsburg sections were moving.

Among this founding group were two men, very active and popular in the Zionist movement. They had followed my Zionist interest and activities not only in Brooklyn but on the national scene. At the famous Zionist Convention in 1915, held in Boston, at which Justice Louis D. Brandeis made his first public appearance in the role of Zionist leader, I had occasion to speak during a number of the discussion sessions. These two gentlemen then informed me of the new synagogue project in which they were vitally interested, and asked me if I would permit

them to suggest my name to the officers then considering engaging a rabbi, a permission I readily granted. They must have acted quickly, because while still in Boston I received an invitation from the Principal of Public School 84 in Brownsville to deliver the address at the school graduation exercises to be held within the coming week.

The president of the newly formed congregation, the manager of the leading bank in that section, was a member of the local School Board, and he evidently planned this invitation so that he and a few of the leaders could meet me and hear me speak. I delivered the address and must have made a good impression because the president not only congratulated me but insisted that I accompany him to his office immediately after the exercises. The position was then and there offered to me, and without discussing any terms whatsoever I accepted and became the Rabbi of Temple Petach Tikvah, a name which the two Zionist leaders proposed.

I instantly saw the fine possibilities for Jewish work through this Temple. In all that seething mass of Jews which then inhabited Brownsville there was not one synagogue which had an English-speaking rabbi. The young people, students of high school and college, had no opportunity to hear a Jewish message presented to them in the language and manner which they could appreciate. Many of

## A "SCARLET PIMPERNEL" OF THE HUNGARIAN REVOLUTION

A JEWISH "Scarlet Pimpernel" (hero of Baroness Orcz's romance of the French revolution) was credited by a London newspaper with the daring rescue of 60 Hungarian Jews, all relatives and friends.

The London *Daily Herald* reported the "fantastic story" of Paul Fried, a 41-year-old New York businessman, who emigrated from Hungary in 1937. According to the account published by the London daily, Fried went to Vienna to try to make contact with his family. He met his brother Bela, who had escaped to Austria, and the two men laid plans for the rescue of the entire family.

Bela recrossed the border into Hungary, made his way to Budapest, where he

rounded up the family and put them in a freight car moving toward the Austrian border. They passed 15 patrol checks by using forged documents. After the train stopped, a considerable distance from the frontier, they continued their trek on foot.

When they were only 200 yards from the border, Soviet machine gunners opened fire on them. The Jews spread out in a thin line and chanting the traditional prayer which Jews recite at moments of danger—"Hear Oh Israel . . ." they crossed the marshes into Austrian territory. There they were met by Fried, who had hired a bus for his private rescue mission, and took them to Vienna.



these young people flocked to the Labor Lyceum, which conducted a public forum at which leading economic and social leaders spoke, and at which the liberal Christian minister, John Haynes Holmes, also participated, but no specifically Jewish themes—particularly religious themes—were included in the programs. There had already been established the Hebrew Education Society, at which lectures on Jewish historic and cultural themes were given, but religion had a small part in their early programs.

I recall that I accepted this position without even discussing terms. A week or two later I received an invitation to visit the president at his home on a certain date to discuss further plans with the officers. I presented a very ambitious program of Temple activities which greatly interested them, and the enthusiasm at this conference was high. Suddenly, the president turned to me and reminded me that they had not as yet talked about salary. "Rabbi, what is your request?" he asked. Without giving any thought to the matter, and realizing that I was dealing with a much more prosperous group than I had in South Brooklyn, I replied: "I leave this matter entirely to you, and will abide by your judgment." The president, a very cultured Jew who in his youth attended a Hungarian Yeshiva but who developed into a successful banker in America, immediately countered with the question: "What salary do you receive in your present congregation?" "Fifteen hundred dollars," I naively replied, without adding that these Jews were just shop-keepers and white-collar people, to whom even this sum represented a sacrifice. "If that is the case, we will give you \$1800," was his immediate reply. I must confess, that at the moment I felt a keen disappointment. For while I did not expect a much larger salary, I thought that these men, all of them quite wealthy, would want the rabbi to live in fair comfort. But I answered: "I said that I would leave it to your judgment, and I stand by my first reply!"

On relating this incident later to my colleagues I was criticized for permitting these people to take advantage of me. And yet I never regretted this agreement. My great reward was the remarkable success of all my work in this Temple. A Friday night service, which I instituted

immediately on my assumption of duties, was a novelty for the Brownsville and Eastern Parkway Jews, and long before the announced hour for the service standing room only greeted the men and women who flocked to the Temple from every part of that section of Brooklyn. The leading families occupied the front pews and were faithful in their attendance. Every Friday night was a festive occasion; the women came dressed in the best of fashion, and the officers, trustees and other leading workers would come wearing frock coats and high hats. The Temple, its school and its activities became the main topic of discussion among all classes of Brownsville Jewry. What a different Jewish life I faced! I was happy to give up the Law and to devote all my time and energy to this work which was so close to my heart. The work was difficult and time-consuming, for in those years the rabbi had to do everything alone, and throughout the four and one-half years that I was at Petach Tikvah, and for at least the first 15 or 20 years at the Brooklyn Jewish Center, I not only had to preach sermons both at the Friday night and Sabbath morning services, but to act as principal of the daily Hebrew School, to direct the youth club activities and to supervise all the cultural and religious programs of the affiliate organizations. There was little time for myself, and yet despite it all, I revelled in the work and was grateful to God that I could return in such happy circumstances to the love of my youth—the Rabbinate.

But after the first three years at Petach Tikvah something occurred that changed the friendly atmosphere there, and eventually brought an important change in my life, too. The Jewish community in the entire borough of Brooklyn showed a remarkable growth in population, in influence and in the realization of their Jewish needs. Being by nature very community-minded, I naturally threw myself into all the larger community efforts. Believing also that the Synagogue's function was not only to serve the religious needs of those affiliated with it, but to help inspire, direct and to become the center of all community needs, I strove to make Petach Tikvah an influential factor in the promotion and development of all community endeavors. The

## \$5 MILLION THEOLOGICAL COLLEGE IN ILLINOIS

**G**ROUNDBREAKING ceremonies for the new \$5,000,000 campus of the Hebrew Theological College took place in Skokie, Illinois, in connection with "Max Cohen Day." The new college campus will have a four-year liberal arts college in addition to theological buildings, students' residence hall, administration and classrooms, as well as a proposed gymnasium, athletic field, and high school building.

Philip M. Klutznick, president of B'nai B'rith, paid tribute to Max Cohen for "his exemplary support of Torah and Torah education as evidenced by his efforts in helping plan the new campus." Mr. Cohen is co-chairman of the college building fund, and a member of its board of directors.

president of the Temple, who, as I already noted, was in many respects an unusually interesting personality, and who had shown me many evidences of real friendship and admiration, suddenly began to resent my community activities as well as the activities in this field of many of the leading members.

Brooklyn Jewry was then in the process of awakening and self discovery. The Federation of Jewish Charities, which until then represented a small group of influential German Jews, was beginning to win many East-European Jews, who became well known for their Jewish interests. The Zionist movement underwent a resurgence in every part of Brooklyn, and I saw to it that the membership of my congregation should play an active and leading role in it. My president, however, had an altogether different concept of the functions of the rabbi and of the synagogue. The rabbi's interests, he felt, should be limited to the synagogue and its own program of activities; the members' interests should not be diverted from the needs of the synagogue, and the function of the synagogue must remain confined to its own limited program. There was thus a clash in the fundamental philosophy of the function of rabbi and the synagogue, and the clash grew stronger with every passing day.

At about this time, in 1918, a group of Jews on the West Side of Manhattan, friends and followers of Professor Mordecai M. Kaplan, began to put into effect

a project which he was the first to propose—the building of a Synagogue Center, which would in itself provide for all the individual Jew's needs—religious, cultural, social, even physical, and at the same time become the center of activity in behalf of all Jewish needs. A number of the leading members of Petach Tikvah were attracted to this new concept of Synagogue. It so happened that a brother of the president of this New York Jewish Center lived in the Eastern Parkway section, but he was not a member of Petach Tikvah. He kept bringing to his friends in our section daily reports of the progress of the New York project, and thus the idea took root among many of my people in Petach Tikvah, as well as among a number of the new arrivals in our neighborhood who had not yet joined any congregation, to found a similar institution. This resulted in the formal organization of the Brooklyn Jewish Center, which was incorporated early in 1919.

In the fall of that year a committee of the leading sponsors of this new movement called at my home to extend to me the call to become their first rabbi. I pleaded with them to postpone this invitation until they were more advanced in the furtherance of their plans and until they were more assured of the community support. But they were insistent that I join them then, for, as they were frank to assure me, my leadership would help their efforts. I thus accepted the call, and on a Friday night in October, 1919 I preached my farewell sermon at Petach Tikvah. It was with a heart filled with sadness, and a mind with fondest memories, that I faced the congregation that Sabbath eve, but I was comforted in the thought that I was remaining in the neighborhood and that I would be able to continue my personal friendship with most of them. Indeed, for almost the remainder of the year, I worshipped at the Temple as a congregant, for the Center had as yet no place for worship, only an office in which they conducted their meetings and congregational organization affairs.

Again, it was a daring step which I took. It was a very small group that I joined, not more than twenty-five men. When they extended to me their call, they had nothing tangible to show, only a beautiful dream and a great enthusiasm.

They did not as yet have definite plans for the building they proposed to erect. They did have some encouraging pledges of financial support, but they were not at all certain whether the Center idea would appeal to many Jews. But I had complete faith in the success of the venture, and I had constant proof that my faith was not misplaced. I did little actual work that year, merely helping the group to plan and develop a program for future activities. I utilized that year in pursuing special studies at the Seminary and in writing my thesis for the Doctor of Hebrew Literature degree, which I was awarded at the graduation exercises in June, 1920. I took this post-graduate work under the aegis of Professor Ginzburg, and my law studies were of much help to me, for the subject of the thesis which Professor Ginzburg suggested to me was "The Jewish Law of Agency—With Special Reference to the Roman and Common Law."

I was happy and grateful for this opportunity to further, in intensive fashion, my Jewish studies, for I realized how great would be the demands on my time once the Center was built.

The new institution to which I now joined my life caught the imagination of all types of Jews—those who were brought up in the old strict observance of tradition and those who were already alienated from all Jewish religious life; and yet, we succeeded in making the Synagogue the most attractive and most influential phase of all our activities. The membership far outgrew the most hopeful dreams of the founders, and the institution immediately became the center of all Brooklyn Jewry's widespread interests. It became, too, the pioneer of a new and healthy evolution of the concept of the synagogue throughout the country, and thus was the primary influence of the organization and establishment of Synagogue Centers in every section of the land.

I have now come to an era of Jewish life well familiar to most Jews of our day, and reminiscences are no longer in order. I have tried to record memories of a world that has truly passed, a world in which Jewish life in America was being moulded and transformed from the East European fashion into an American pattern. The wise author of Ecclesiastes

tells us: "A generation goeth and a generation cometh, but the world endureth forever." I have witnessed the passing of a generation and the coming of a new generation in American Jewry, and I am all the more convinced that the world of Jewish life will endure. Just as in the past several thousand years, when every generation left its mark upon the growth and development of Judaism and preserved and strengthened its future, so too, I feel assured, the new generation now on the American scene will make its beneficial contribution to Jewish thought and practice and thus prove once more that the world of Jewish living endureth forever.

*This article concludes Dr. Levinthal's memoirs.*

## Hungarian Refugees to Increase Israel Immigration

THE anticipated arrival of Jewish refugees from Hungary and Egypt will increase the original estimates of immigration into Israel in 1957 by some 50 per cent, it was reported in Jewish Agency circles in Jerusalem.

A large number of Hungarian Jews are expected in the next few months. According to reports from Vienna, most of the 5,000 or so Hungarian Jews now in Austria have indicated a desire to come to Israel.

A two-day session of the Small Zionist Actions Committee, world Zionist policy-making body, met to consider various problems arising from the general immigration situation.

Prior to the Actions Committee meeting, the Jewish Agency - Israel Government coordination board on immigration and absorption matters met. It discussed, among other matters, the government's demand that the Agency increase its financial participation in the immigration and absorption programs. The meeting was presided over by Premier David Ben Gurion. Dr. Nahum Goldmann, Agency president, participated in the meeting.

Dr. Goldmann later met with the Jewish Agency executive to report on world Jewry's reaction and response to Israel's Sinai operation.





# NEWS OF THE CENTER

## Annual College Student Service Conducted by Junior League

This Friday, December 28th, at our Late Friday Night Services, we shall have our annual College Student service which we hope all students of colleges and universities home for vacation, will attend. The services will be in charge of our Junior League. The addresses will deal with the general theme "Religion in the Public Schools," and will be discussed by the following on these specific subjects: "The Background and Foundation of Terms" by Howard Kirschner; "The Case for Religion in the Public Schools" by Linda Shander; "The Case Against" by David Spevack; "Summary and Conclusion" by Esther Yarus. Other Junior League members will lead in the prayers and serve as ushers. Mr. Hyman Brickman, supervisor of the Junior League, will introduce the speakers and Rabbi Kreitman will extend greetings.

Cantor Sauler will lead in the congregational singing.

The Oneg Shabbat following the Late Services will be co-sponsored by the Junior League and the Young Folks League.

## Hebrew School Winter Recess

There will be a winter recess from Friday, December 28, 1956, through Tuesday, January 1, 1957. School will resume on Wednesday, January 2, 1957.

## Advance Notice

Next Friday, January 4th, at our Late Friday Night Lecture Services, Rabbi Kreitman will continue with the third of his series on "Great Personalities in Jewish History," and will speak on the subject of "King David."

The Bat Mitzvah of Miss Beryl Klinghoffer will be held on that evening. Members are invited to attend.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BELLUCK, RAYMOND: Single; Res.: 455 Linden Blvd.; Bus.: Engineer, Speery, Great Neck, L. I.

BROWN, IRVING: Married; Res.: 519 Eastern Pkwy.; Bus.: Printer's Service, 14 Vandewater St.; *Proposed by Emanuel Altstok.*

ENGEL, MISS MARGARET P.: Res.: 621 Crown St.

FLUSBERG, MAX: Single; Res.: 694 Lincoln Pl.; Bus.: Printing, 746 Bway.

FOX, CHARLES: Married; Res.: 1120 E. 12th St.; Bus.: Electronics, 548 Coney Island Ave.; *Proposed by Nat Grundfest, Israel Kaplan.*

GELLER, SAMUEL: Married; Res.: 201 Crown St.; Bus.: Accountant, 110 Livingston St.; *Proposed by Morris Liebeskind, Max Caplow.*

GOPSTEIN, CHARLES: Married; Res.: 1090 Eastern Pkwy.; Bus.: Butcher, 220-30 Hillside Ave.

HAHN, JOSEPH: Single; Res.: 1777 Park Pl.; Bus.: Salesman, 350 Fifth Ave.; *Proposed by Fred Schlossman.*

KASLOFF, BENJAMIN B.: Married; Res.: 304 Montgomery St.; Bus.: Attorney, 277 Bway.; *Proposed by James J. Jackman, Joseph Levy, Jr.*

KRAMER, DAVID: Single; Res.: 777 St. Marks Ave.; Bus.: Cotton Goods, 94 Leonard St.

MALITZ, MISS MARILYN: Res.: 1366 E. 54th St.; *Proposed by Irving Seman, Howard Kahn.*

MARGOLIS, GERALD: Res.: 2250 E. 28th St.; Bus.: Accountant, 251 W. 86th St.

MEYER, ARTHUR: Married; Res.: 150 Crown St.; Bus.: Teacher, 1640-80th St.; *Proposed by Leo Kaufmann.*

ORLOFSKY, BERNARD: Single; Res.: 146 Chester St.; Bus.: Hairdresser, Bloomingdale's; *Proposed by Fred Schlossman.*

PETERS, IRVING: Single; Res.: 605 Rutland Rd.; Bus.: General Contractor; *Proposed by Elaine Ullman, Sandra Peters.*

POTOLSKY, MISS ANNE: Res.: 601 Crown St.

SCHWARTZ, HARVEY: Single; Res.: 676 E. 5th St.; Territory Mgr., B. F. Goodrich Co.; *Proposed by Nat Grundfest, Israel Kaplan.*

SIMON, JACOB: Single; Res.: 649 Linwood St.; Bus.: Accountant, 39 Bway.

WEINBERG, SAMUEL: Married; Res.: 3906 Fillmore Ave.; Bus.: Attorney, 521 Nostrand Ave.

## Reinstatements:

FREEDLINE, SIDNEY: Married; Res.: 147-15 Village Rd.; Label Mfg., 1582 Atlantic Ave.

HELLER, DR. DAVID: Married; Res.: 1378 President St.; Bus.: Physician, 1579 Sterling St.; *Proposed by Dr. Charles Weitzman, Dr. Darwin Hecht.*

JAMES J. JACKMAN,

*Chairman, Membership Committee.*

## Speedy Recovery

Best wishes for a speedy and complete recovery are extended to:

Dr. Max Dannenberg of 1349 President Street and Mr. Ira I. Gluckstein of 416 Crown Street.

## Holiday Gym Schedule New Year's Day

The Gym and Baths Department will be open on Tuesday, January 1, 1957 (New Year's Day), for men from 10 A.M. to 2 P.M., and for boys from 2 to 4 P.M.

## THE YOUNGER MEMBERSHIP

**D**URING the past month, the Young Folks League divided their time between social and spiritual activities. On November 20 and December 19, we presented two programs in our religious series. Rabbi Joshua Lindenburg, speaking on the "Pharisees and the Saducees," and our own Rabbi Kreitman, lecturing on the "Priest and the Prophet," stimulated thoughtful and quite heated discussions on our people's past. On December 5, Sholom Secunda spoke on "The Contribution of Jews to American Music." Mrs. Doris Cohen furnished some vocal illustrations.

Paper Bag Dramatics got everybody into the act on December 12, cunningly arranged by co-chairmen Lila Pickens and Elliott Lewis. A Square Dance on November 28 also got everybody out onto the floor. On the same program was a brief but beautiful candlelighting ceremony conducted by Harold Kalb, followed by community Hebrew singing. Champagne night was held on December 26. Some of the people even danced.

Our programs weren't limited only to Wednesday evenings. As usual, bowling spotlighted every Sunday. For those of you who can bowl, fine, for those of you who bowl a few in the gutter, we've got plenty more of you.

On December 2, the group got together for ice skating at Flushing Meadows. Everybody became a gay blade, if not a good skate. On December 4, the girls (only) gathered in the gym for a swim and a volley ball game. Sadly, I can only report the good attendance by hearsay. When they finished, they joined the men upstairs in Bridge, Scrabble and Rummy.

### Calendar of Events

Friday, January 9, 23, February 6 — Oneg Shabat—Late Friday night services conducted jointly by the Young Folks League and the Junior League. Beautiful services, singing, refreshments and your friends to enjoy the evening with you.

Saturday, December 29, January 5, 12, 19, 26 — Attend Sabbath services and meet the members of our group and of the congregation by being present in YFL row.

Sunday, December 30, January 6, 13, 20, 27 — Bowling at 2:30 at the Kings Recreation Center, Clarkson and New

York Avenues—for keglers, amateurs and kibitzers—always an alley.

Wednesday, January 2—Regular meeting—A special film is being procured; that's all we can say now.

Wednesday, January 9—Regular meeting—Couch Night, as our visiting psychiatrist would say.

Wednesday, January 16 — Regular

meeting—We are procuring a noted speaker, who teaches at a local college—initials L. W.

Wednesday, January 23 — Regular meeting—Show night, featuring "The Eternal Light."

Wednesday, January 30 — Regular meeting—Third in our series of religious speakers.

MORRIS BLOOMSTEIN,  
President.

## THE GOLDEN AGE GROUP

**F**OR a group not even a year old our Golden Age Club is progressing in a most amazing fashion. This is, of course, due to the members who combine the wisdom of experience with the eager alertness of youthful minds. Our membership continues to grow, and the fine attendance at our weekly Wednesday meetings is admirable and most encouraging. This, in a great measure, is due to the wonderful spirit of warmth and good fellowship pervading at our meetings.

This month the members of this group were the guests of Sisterhood and greatly enjoyed the afternoon program on Jewish Arts presented on Institute Day. For Hanukkah we had a very gay party. Thanks for the very enjoyable affair go to the President, Mr. J. L. Horowitz, and to our hostess Chairman, Mrs. Goldman, who planned and executed all the arrangements. Rev. Rogoff kindled the Hanukkah lights and sang traditional songs. Rabbi Kreitman delivered a very inspiring and appropriate Hanukkah message. We had as an honored guest Mr. Metz, a past President of the Einstein Lodge of Bnai Brith, who evinced a warm interest in our group. After a delicious repast of the traditional *Hanukkah latkes*, washed down with wine and tea, the members were ready for the entertainment presented by our young and older guests. Mr. Sholom Secunda and the Center Choral Group presented a program of appropriate and timely songs. Young Roger Krinsky rendered several piano selections, and two of our own members, Mrs. Berman and Mrs. Serbin, charmingly favored us with Hanukkah melodies. At the close of the party, all agreed that they enjoyed a fine and friendly evening. At other meetings we

had as our guest speakers Dr. Elias N. Rabinowitz, who gave us an entertaining reading and Mrs. Ira Gluckstein, who afterwards led a discussion period.

The Golden Age Club sponsored a Friday Night Oneg Shabbat following the Late Friday Night Service and intends to sponsor several more.

Besides planning for interesting and informative speakers and programs for future meetings, the Golden Age Club has on its agenda a trip to the U.N.

All senior citizens are welcome to join with us in enjoying an exchange of young ideas, stimulating plans and informative programs.

MRS. JOSEPH J. KRIMSKY,  
Sisterhood Adviser.

## JUNIOR LEAGUE

**T**HE Dramatics Group of the Junior League took over on the 6th and presented a Sholom Aleichem play, "The Synagogue of Chelm." This was the first formal production of the group and was very well received. The following Thursday, December 13th, we again had Miss Florence Nesh for a session of Hebrew dance instruction. This activity is among the group's favorites.

At last week's meeting a symposium and debate took place on the subject of the Dietary Laws—an issue close to the lives of the college youth comprising the Junior League.

At our Late Friday Night Services this week, the Junior League will present its annual College Homecoming symposium. The subject selected is, "Religion in the Public Schools." The details are given elsewhere in this issue.

For the month ahead, some very interesting meetings are being arranged.



## THE HEBREW SCHOOL

A SERIES of grade conferences for parents of beginning students in our Hebrew School was held during the past few weeks. The parents visited classes in Hebrew, reading and Jewish History. Teachers who took part in these conferences were Mrs. Jean Serbin-Beder, Mr. Hyman Campeas, Mrs. Betty Rothberg and Mrs. Paula Weinreb. Similar conferences will be arranged for other groups in the near future.

The Hebrew School has introduced a special award for pupils who have excelled in attendance at the Junior Congregation or at the Children's Congregation. 150 students have received the award.

A film entitled "Hope from the Huleh," depicting the work of the Jewish National Fund in Israel, was shown before two student assemblies.

Three Hanukkah performances were presented by the pupils of our school. The choral group, under the direction of Mr. Marvin Antosofsky sang *Mi yemalel* and *Hashivenu*. Israeli dances were presented by a group of students under the guidance of Mrs. Miriam Tessler. Mrs. Lila Cohen directed a play, "Make Be-

lieve Hanukkah." Those who participated were: soloists, Carole Zoum, Joel Granowitz, Ann Granowitz, Allen Rosenthal, Bianca Sauler and Allan Rubinow; performers, Mona Allen, Tanya Belan, Dorothy Cartun, Florence Dinerstein, Barbara Eisenstadt, Lisa Freeman, Judy Gerstl, Jane Ginsberg, Marilyn Goodman, Susan Gradstein, Judy Halsteter, Jane Hurwitz, Carol Katz, Marsha Korot, Sylvia Kovler, Ruth Melnikoff, Dena Seiden.

A Community Breakfast for high school students was held on Sunday morning, December 9. Mr. Julius Kushner, chairman of the Hebrew Education Committee, spoke of his recent experiences in Israel. In the discussion that followed the pupils debated the question of American policy in the Mid-East. The service was led by students of the Senior Group, the Post-Graduate class, the Post Bar Mitzvah class and the Consecration class. Students in the first year of the Hebrew High School of Greater New York, a branch of which meets in our building, were special guests at this gathering. The breakfast was served by a committee of parents headed by Mrs. Alice Kalton and Mrs. Sadie Soloway, president of the PTA.

## YOUTH ACTIVITIES

THIS month was a most interesting and exciting one for our club members. It opened appropriately enough with Hanukkah celebrations on December 1. Each club had spent several meetings in planning for this event. Some had prepared playlets, others games and novel stunts such as a "64,000 Latke Question," with armed Maccabees guarding the sealed envelopes. All had a good time, from the very youngest with their original play on "The Dreidel That Wouldn't Spin," to the upper teen-agers with their Hanukkah grab-bag and game night.

Only one week later a U.S.Y. Dance was held in our Main Ballroom. A most wonderful time was had by the 350 teenagers who attended.

Last Saturday night, the final sessions of the calendar year were held. After brief get-togethers, a combined square dance social was held in the Main Ballroom.

A large delegation represented our youth groups at the just completed National U.S.Y. Convention in Washington. It was unquestionably an exciting experience, and they learned a great deal about their religious and cultural heritage. The theme of the Convention was, *Kadsbenu B'mitzvosecho* — "Sanctify us with Thy Commandments." It is this theme that will set the tone and provide the substance for our group activities during the coming month.

### Rabbi Levinthal's Memoirs Published in Yiddish Magazine

The *Amerikaner*, a popular Yiddish magazine, is now publishing a Yiddish translation of Dr. Levinthal's "Memoirs" which have appeared in our Center Review. The translation is made by the well-known Yiddish writer, Dr. Abraham Asen.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books:

Mr. and Mrs. Jack Fischer in honor of their son's marriage.

Mr. and Mrs. Milton Prince in honor of their son's Bar Mitzvah.

Thanks are also extended to Mr. and Mrs. Robert Gutchman for the presentation of a Prayer Book to the Center.

### Sabbath Services December 28

Friday evening services at 4:25 P.M.

Kindling of candles at 4:17 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portion of the Torah—"Vaera" Exodus 6.2-9.35

Haphtorah Reading: Prophets: Ezekiel 28.25-29.21.

The class in Talmud led by Rabbi Jacob S. Doner will be held at 3:00 P.M. The lecture in Yiddish will be delivered by Rabbi Jacob D. Gordon at 3:45 P.M. Minha services at 4:25 P.M.

### Additions to the Library

The following books have been added to our library for circulation:

Gideon Goes to War—Biography of the late Gen. Wingate—Leonard Moseley  
The Well of Gerar—Rubin Rothgieser—Fiction

The Spirit Returneth by Selma Stern—Fiction

The Strong Hand—Michael Blankfort—Fiction

Three Years in America (2 vols.)—J. L. Benjamin—Travels

Incident of Travel and Adventure in the Far West—Sol N. Carvalho

Rabbi Akibah—Dr. Israel Konowitz (Hebrew)

Sefer Rashi—Rabbi J. L. Maimon

Midrash Haggadol — Exodus — Dr. Mordecai Margolioth

Memoir of American Jews—3rd vol.—Jacob R. Marcus

The Diaries of Theodor Herzl—Marvin Lowenthal

Judaism for the Modern Age—Robert Gordis

Jewish Ceremonial Art—Stephen S. Kayser

The Dead Sea Scriptures—Theodore Gaster

Jewish Life in America—Theodore Friedman and Robert Gordis

The Dead Sea Scrolls—Millard Burrows

# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*For the past ten years "Jewish Book Month" has been observed towards the end of the calendar year. Jewish books in the Jewish home and on the reading list of the Jew, is of vital interest to the survival of Jews and Judaism.*

*The Jews were rightfully named "The People of the Book" because of the great pride they took in their Jewish heritage. We of the Center are very fortunate in having a treasure house of books in our own library. May we suggest that we take advantage of it not only during Jewish Book Month but every month.*

MOLLY MARKOWE, President.

## Eighth Annual Institute Day

Those of us who were privileged to attend Sisterhood's 8th Annual Institute Day, held on November 28th, will long remember the inspiring and provocative program that was presented. This has become an outstanding event not alone for us, but for all women's organizations in Brooklyn. The large attendance, comprised of our own members and friends, delegates from all Brooklyn Sisterhoods, and representatives from many community organizations, attested to the increasing importance of this all-day convention.

The morning session began, quite appropriately, with a prayer delivered by Mrs. Harold Brown. We then had the good fortune to have as one of our guest speakers, Mrs. Harry Sand, of the Federation of Jewish Philanthropies, who issued a "Conscience Call" as she elaborated on many aspects of Federation. The film, "The Three Gifts," depicted the Federation's life-saving endeavors.

Mrs. Julius Kushner, chairman of the morning session, then introduced Mr. Saul Raskin, eminent Jewish artist. His subject was "Jewish Art and Artists." We learned that he visited Israel in 1921, fell in love with the land and its people and felt the urge to portray it with his brush. His talk was charming, witty and informative, and was illustrated by the display of several of his own paintings.

Mrs. Herman Solway then intoned the "Hamotzi," after which a bountiful luncheon was served under the capable and gracious supervision of Mrs. Charles Marks, our Hostess Chairman, and her committee. An intermission of an hour gave time for all of us to admire the Hanukkah Display Table prepared by Mrs. Julius Kushner and Mrs. Soloway. And the gift shop, with Mrs. Lilian Lowenfeld, Chairman, assisted by the Mesdames Buchman, Kaufmann and Kabram, was well patronized.

The afternoon session, held in our spacious auditorium, opened with the singing of the Anthems, and a meaningful prayer delivered by Mrs. Benjamin Kreitman. Mrs. Bernard Mattikow, chairman of this session, presented our president, Mrs. Benjamin Markowe, who extended a warm welcome to all and expressed her pride in the fact that Sisterhood was sponsoring such an outstanding event, a symposium on Jewish Arts. She explained that it was only the limitations imposed by time that confined our presentation of the subject to theatre, painting and music. Our beloved rabbi, Dr. Israel H. Levinthal, then greeted us and lauded the Jewish woman for her role in promoting the arts.

Jacob Ben-Ami, the renowned actor, was our first speaker of the afternoon. He gave us an informative résumé of the great people of the theatre and reminded us of the rich cultural heritage represented by Jewish literature and plays. Although, unfortunately, the Yiddish theatre today is on the decline in this country, he was happy to report that in Israel the Yiddish theatre is flourishing anew.

Sholom Secunda, our musical director, brought our afternoon session to a delightful close. His lecture was charmingly illustrated vocally by Miss Doris Siegel.

## Cheer Fund

Mrs. Fannie Buchman, Chairman, submitted the following list of donations received recently. All donations to the

Cheer Fund are used to further Sisterhood's many philanthropic endeavors.

In honor of the birth of a daughter to Mr. and Mrs. Harold Hammer of Baltimore, Md.: Dr. and Mrs. Moses Spatt.

In honor of the birth of a son to their children, Mr. and Mrs. Sam Blecher: Mr. and Mrs. Carl A. Kahn.

In memory of Mrs. Elizabeth Levingson: Mrs. Esther Pashenz, sister, and Mr. and Mrs. Benjamin Markowe.

For the speedy and complete recovery of Mr. Frank Schaeffer: Dr. and Mrs. Moses Spatt, Mrs. Benj. Markowe, Mrs. Fannie Buchman, Mrs. Isador Lowenfeld, Mrs. Carl Kahn, Mrs. Rose Meislin, Mrs. Julius Kushner, Mrs. Frank Schaeffer and Mr. and Mrs. Sam Goldberg.

For the speedy and complete recovery of Mr. Harry Blickstein: Dr. and Mrs. Moses Spatt, Mr. and Mrs. Julius Kushner.

For the speedy recovery of Mr. Frank Schaeffer and Mr. Harry Blickstein: Mr. and Mrs. Leo Kaufmann, Mr. and Mrs. Jack Sterman.

## Todah Rabah

To Sadie Kaufmann, Rose Meislin and Betty Marks, for their annual visit to the Jewish Hospital for Chronic Diseases, and for bringing Sisterhood's Hanukkah gifts and greetings to the patients of the hospital. We wish to commend these women for faithfully performing this "mitzvoh" year after year.

## Kiddush

A kiddush will be given to the Junior Congregation this Sabbath morning, December 29, by Dr. and Mrs. Abraham Bernhardt, in honor of Dr. Bernhardt's recovery from recent illness and Irving's birthday.

## Calendar of Events

Monday, Jan. 7th: Sisterhood Executive Board Meeting—1 P.M.

Wednesday, Jan. 16th: Convention and Luncheon of Federation of Jewish Women's Organization. Hotel Sheraton-Astor.

Monday, Jan. 21st: Sisterhood Monthly Meeting at 8:30 P.M. A delightful and inspiring evening is being planned. There will be a presentation of an interesting and provocative film.

Advance Date: Theatre Party — "The Bells Are Ringing." See ad.



# THE PRESIDENT'S MESSAGE—1956

By DR. MOSES SPATT

Delivered at the 38th Annual Meeting of the Brooklyn Jewish Center on October 25

TAKE great pleasure in welcoming you tonight to the thirty-eighth annual meeting of our Brooklyn Jewish Center. This is the fourth time I have the pleasure and the privilege of addressing the membership, and reporting on the progress and activities of our great institution. As we near the fourth decade in our history, your officers, trustees, governors and members are more keenly aware than ever before of the mark that our synagogue and Center has made, not only upon this neighborhood, and Brooklyn itself, but indeed across the length and breadth of this land.

## MEMBERSHIP

The dues from membership make up an integral part of our Center's finances. You are no doubt cognizant of the recent loss in membership. While we have with anxiety watched the changes that are taking place in our neighborhood, I reiterate the fact that this change in itself is not the sole cause of our decreasing membership.

I am deeply grateful to Mr. Frank Schaeffer, our vice-president, and chairman of the Membership Committee, for his intensive efforts to increase our membership rolls. Due to Mr. Schaeffer's many activities in the Center, he has requested to be relieved of the chairmanship of the Membership Committee. It is with a great deal of confidence that I wish to announce the appointment of Mr. James Jackman, as chairman of the Membership Committee. I am reliably informed that the committee anticipates several activities in the immediate future, which we trust will produce a very favorable result.

There is no doubt in my mind that many Jews who have recently moved into the neighborhood, are excellent material for Center membership. It is our task to cooperate with the committee and sell the Center to them. This is not as difficult a task as it would appear. The nation-wide importance of our institution should be stressed in order to achieve this

result. However, there is no doubt in my mind that notwithstanding all other efforts to increase our membership, the one outstanding point that has been repeatedly stressed is the fact that the answer to membership problems is "personal contact." I therefore entreat each and every one of you to mentally pledge that you will enroll at least one new member during the fiscal year and that our membership thereby will be enhanced and again exceed the 2,000 mark.

## CENTER ACTIVITIES

I have no intention of boring you with the details of all of our activities. However, I believe that it might be permissible on my part to review briefly some of these activities, so that you may familiarize yourselves with the vital importance of our institution to the community.

Needless to state, the synagogue is naturally the heart of our institution. Our religious services continue to attract large numbers of worshippers of members and non-members alike. I believe we can be justly proud of the high standards of these services. For this result, we are deeply indebted to Dr. Levinthal, Dr. Kreitman, Rabbi Lewittes, Cantor William Sauler, our sexton, Mr. Rogoff, and our choir under the able leadership of Mr. Sholom Secunda.

We cannot possibly with words alone, express our deep love and respect for our spiritual leader, Dr. Levinthal. He alone is no doubt responsible for our nation-wide reputation. I also wish, at this time, to express on behalf of all our membership, our congratulations to Dr. and Mrs. Kreitman, on their recent marriage, and we wish them many many years of marital happiness and bliss.

The high standards of dignity and reverence of the services have been maintained due to the intense efforts of the Ritual and Religious Services Committee under the chairmanship of Mr. Jack Sterman.

Our educational activities have been properly supervised and expanded under

the able leadership and guidance of the Hebrew Education Committee under the chairmanship of Mr. Julius Kushner, and the extreme devotion of Rabbi Lewittes.

There are about 600 children attending our Hebrew School at present. It is indeed noteworthy that many of our children, who formerly attended the Academy, are now back with us for their Hebrew education. Of course, our registration is limited by the physical capacity of our building. We have recently completed an exhaustive survey made by our secretary and trustee, Mr. Harry Blickstein, which has no doubt improved the services that we can render in the Hebrew Education Department. The Hebrew Education Department functions with an annual deficit; this year to the extent of approximately \$20,000.00.

It is indeed pertinent that we call to your attention the growth of our high school department, such as the senior group, 6 pre-bar mitzvah groups, the post-graduate group and the consecration group.

It is noteworthy that the junior congregation has been transferred to the aegis of the new Standing Committee under the able guidance of Mr. Harry Goldstein. This committee supervises and directs the activities of our children's and junior congregations, and I earnestly suggest that each of you present tonight visit these services.

The Parent-Teachers Association of the school is functioning as usual under the able leadership of Mrs. Herman Soloway.

One of the important activities conducted by the Center is the Department of Youth Activities. This committee has been rendering outstanding services under the skilled leadership of Mr. Irvin Rubin. It is indeed interesting and educational to listen to Mr. Rubin's report. We have had the pleasure of having him report to the Board of Trustees, as well as to the Board of Governors, and I can, without any mental reservations state that we are proud and deeply grateful for the activities of this committee. I am reliably

informed that this department has been conducting 16 clubs, 2 Junior League groups, and a Saturday afternoon oneg shabbat group. It is regrettable that we cannot accommodate more children due to our scarcity of space. We are grateful to Mr. Herman Brickman for his outstanding services in cooperating with this committee.

Our Forum Committee under the able leadership of Mr. Harry Blickstein, are conducting a series of round table discussions which have been fruitful, invigorating and informative. I humbly suggest that you attend such discussions when they are held.

As usual, our Institute for Jewish Studies for Adults have had an unusual registration and the committee under the leadership of Dr. Reuben Finkelstein, have expanded and enhanced their activities. A great degree of their success is due to the expert guidance of Dr. Kreitman and a very competent faculty.

The Brooklyn Jewish Center Library is now firmly established in its own Lincoln Place quarters, and is presided over by our librarian, Dr. Elias Rabinowitz. The chairman of the Library Committee, Dr. Reuben Finkelstein, cordially invites each one of you to make use of its facilities.

The Center publications continue to be a source of pride to us and are performing a valuable service to both member and non-member readers. The *Review* has continued to gain in prestige. It is highly regarded throughout the country and has been requested by numerous communal leaders and others prominent in Jewish life. The Center *Bulletin* has been completely revised, due to the excellent service of the *Bulletin* review committee headed by Mr. Max Herzfeld. Many new items will be found in future *Bulletins*. The success of both publications is in no small measure due to the *Review* Editorial Board with Mr. Louis Gribetz, as chairman, and William I. Siegel, as vice-chairman.

Our monthly socials being conducted by the Center Social Committee under the leadership of Mr. Ira I. Gluckstein have been a source of bringing together the membership for an evening of sociability and relaxation. They have been an outstanding part of our program, and have tended to create a fine spirit of sociability amongst our members.

Our Physical Education Department has been rendering a fine service to our

members under the guidance of Mr. Israel Kaplan, and the attendance during the past year has been greatly enhanced.

I am reasonably certain that all of us have noted with pride the improvement of the physical condition of our buildings. This activity required a great deal of sacrifice in both time and effort, and I heartily congratulate Mr. Aaron Gottlieb, chairman of the House Committee, for his outstanding services.

Our auxiliary groups played a very important part in our day to day activities through the medium of their varied programs, and are an important arm of our institution.

Our Sisterhood is noted for the high standards of its programs, and its activities. Once again, Mrs. Benjamin Markowe has been selected as president of this group. They are continuing their energetic programs, and are performing excellent services for the institution and for the community. I have been reliably informed by their officers that they expect an enhanced program on their part so that they may contribute their fine services to eradicate the large deficit anticipated in the Center's operation for the coming year.

The Young Married Group are continually increasing their membership and activities. Their president, Mr. Herbert Levine, at the last meeting of the Governing Board, reported that a very stimulating program was planned for the coming year.

The Young Folks League has continued its remarkable growth and development during the last year. The membership of the group consists of all unmarried members of the Center, and they have a most ambitious program, with weekly meetings and literally may be described as engaging in a "beehive" of activity.

The president of the League is Mr. Morris Bloomstein, who together with his executive board, are maintaining the high standards of the group. The Young Folks League and the Young Married Group are our training grounds for future Center leadership. Many of them are presently serving on the Governing Board of the Center.

The newest addition to our growing Center family is our Golden Age Group which meets weekly. Its planned programs and social events are designed to

meet the requirements of the senior citizens of our community. Mr. J. L. Horowitz is the president of this group.

## COMMUNITY SERVICES

We have an unexcelled record of service to the Jewish community. We have produced leadership on a national scale for all Jewish causes, and our membership has been actively engaged in fund raising throughout the year. Special dinners and special events were held on behalf of national campaigns, and our Sisterhood and our Young Folks League have also held special functions for these drives.

The UJA, chairmaned by Mr. Stanley Steingut, had an annual dinner, which was a huge success.

The dinner on behalf of the Federation of Jewish Philanthropies was under the chairmanship of Judge Murray T. Feiden. A dinner is being held for Israel Bonds in January under the chairmanship of Mr. Maurice Bernhardt. The guest of honor will be our own Max Herzfeld.

Our campaign in behalf of the Jewish Theological Seminary is being organized presently, and I am reasonably certain that the Center membership will be cognizant of its duties towards the Seminary, the alma mater of our rabbis. The Jewish National Fund continues to receive thousands of dollars from our members in its drive to continue the planting of forests in Israel.

However, the scope of our activities goes beyond participation in fund raising. As previously stated, our Hebrew School and youth groups are actively providing a fine background for youngsters in our neighborhood, many of whom are children of non-members. Meeting rooms are provided by the Center for many local and national organizations at a very nominal fee, or free of charge. This service, however, is a constant drain on the treasury of the Center, as the revenue obtained in no way compensates for the labor and effort involved.

It would be superfluous for me to continue to elaborate further as to the record of the Center towards its communal duties. I can only reiterate that such services are constantly increasing, and our income is constantly being reduced.

## CENTER FINANCES

I have delayed my remarks on Center finances to the latter part of this report, trusting that the membership will give it



due consideration and regard. Since we have a potential deficit of \$45,000.00 for the coming fiscal year, I believe that you will all agree that the answer to this problem is not the diminution of services, but rather an increase in the sources of income.

In view of the above, there are three component solutions: one, the success of the Kol Nidre Appeal, which we are just completing; two, an increase in membership, concerning which I have previously reported, which of necessity is a "must"; and three, the Journal Dinner Dance. The Journal Dinner Dance was a fair success last year, and I am looking forward to an increased tempo and result for the coming Dinner Dance to be held on December 9th, 1956. The committee chairman, Judge Murray T. Feiden, and I, both trust that you will give him and his committee your fullhearted cooperation.

#### IN THANKS

Before concluding my report, I wish to extend my personal thanks and appreciation as well as gratitude to the entire membership, to the many men and women, who have given of their effort and substance unstintingly to the growth and development of this institution.

I desire to extend my wholehearted thanks to my fellow officers, namely: Mr. Maurice Bernhardt, first vice-president; Mr. Frank Schaeffer, second vice-president; Mr. Fred Kronish, treasurer, and Mr. Harry Blickstein, secretary.

My personal thanks to Mr. Edward Isaacs, the chairman of the Budget Committee, who has labored so ardently in bringing to our attention possible solutions of our financial problems. My especial thanks to the honorary presidents, who because of their experience in many years of service to our Center, were a constant source of wisdom and counsel, namely: Mr. Samuel Rottenberg, Mr. Isidore Fine, and my immediate predecessor, Judge Emanuel Greenberg.

I am extremely thankful to Mr. Samuel Rottenberg, who has conferred frequently with me throughout the year, and has just completed a survey of all committees functioning in the Center, and has made some very informative suggestions, which I hope to implement in the immediate future.

My especial thanks to the members of the Board of Trustees and the Governing Board, chairmen and members of the

many committees, officers and board of the Sisterhood.

Many thanks to Nathan D. Shapiro, who headed a special committee, the Integration Committee, which held many meetings during the summer and made valuable suggestions for the better integration of all members in the Center. These suggestions are being discussed and I hope and trust that some of them will be implemented shortly.

My thanks are extended to Mr. Morton Klinghoffer and the committee members who worked with him for their fine efforts in contacting members who normally might have resigned from the Center, but required the personal interest of such a committee in order to retain their membership.

I want in addition to thank Rabbi Jacob Doner for the excellent service he rendered to the Center in the conduct of the class in Talmud on Sabbath afternoons.

## SECOND CENTER DINNER-DANCE FINANCIAL AND SOCIAL SUCCESS

ON SUNDAY evening, December 9, the members of the Center celebrated the second annual Dinner-Dance held in conjunction with the publication of a fund raising Journal. This was a wonderful evening of sociability and reunion of old friends.

Many of our members worked ardently to assure a great financial and social success, and the credit must undoubtedly go to the energetic Chairman, Judge Murray T. Feiden, whose determination and drive was transmitted to all the members of the committee. Among those who aided in the success of this event were: Mr. Harry Blickstein, co-Chairman, Mr. Louis Kramer, Publicity Chairman, and Mrs. Frank Schaeffer, Chairman for Organizations. The over-all Chairman for the Sisterhood was Mrs. Isador Lowenfeld, and she was ably aided by the Mesdames Benjamin Markowe, Harold Brown, Fannie Buchman, Samuel H. Goldberg, Nathan Dvorkin. Parent-Teachers Association and Hebrew Education pages were organized by Mr. Julius Kushner and Mrs. Herman Soloway, and the Youth Activities Department page was managed by Mr. Irvin I. Rubin and Mr. Hyman Brickman.

This Second Annual Dinner-Dance was

The position of executive director of the Center is indeed a very complex one. His association with the members as well as non-members is one of great importance to our institution. I can without any mental reservations state that our executive director, Mr. David Gold, has performed outstandingly during the past year. He has taken hold of the many complex problems and his valuable suggestions have no doubt tended to solve many of our problems. In the name of the membership, I publicly wish to thank him for his services. I also wish to take this opportunity to announce that we have engaged an assistant to Mr. Gold, Mr. Stanley Levy, through whose services the contacts with the various groups working in the Center, shall be facilitated.

May God bless the members of our congregation, our people, our great country, and the State of Israel.

held in Honor of the Honorary Trustees of the Center, those men who over the years have given unstintingly of their time, energies and funds so that our Center could reach and remain at its high point of success.

#### Congratulations

Heartiest congratulations are extended to:

Mr. and Mrs. Lou Honig of 650 Ocean Avenue on the Bar Mitzvah of their son, Ira Stuart, on December 22. Congratulations are also extended to the grandfather, Mr. Samuel Kamenetzky.

Dr. and Mrs. Samuel Katz of 540 Crown Street on the celebration of their golden wedding anniversary on December 25.

Mr. and Mrs. Kalman I. Ostow of 55 Central Park West on the engagement of their daughter, Shari, to Mr. Stanley J. Friedman of Manhattan.

#### Bat Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Morton Klinghoffer of 1349 Carroll Street on the Bat Mitzvah of their daughter, Beryl, at the Center on January 4, 1957.

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 Snyder, Harry  
 Soloff, Mrs. Florence

Zirinsky, Harry  
 Allen, Abraham  
 Lehmans, Ella (Samuel Lehman)  
 Sherman, Mrs.  
 Starn, Mrs. Chas.  
 Worth, Mrs. Lillian  
 Gleichenhaus, Grace  
 Wrubel, I.

## Late DINNER-DANCE ADS

*The following contributions were received late and were therefore omitted from our Annual Dinner-Dance Journal:*

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 A. S. FINK AGENCY  
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## CENTER NEWS

### YOUNG MARRIED GROUP

THE following is an interim report on the progress of the Young Married Group and the programs thus far presented:

On September 25 a Cocktail Party was held in honor of Rabbi and Mrs. Kreitman. The speakers were Rabbi Levinthal, Irvin Rubin, Herbert Levine and Rabbi Kreitman. A program of professional entertainment followed. On October 10 we had Game Night which consisted of a Treasure Hunt, Mah Jongg, Canasta, Pinochle, etc. A pre-election discussion was held on October 24. The speaker was Judge Murray T. Feiden and the moderator, Mr. Bernard Wolpert. Judge Feiden most excellently filled the speaker's schedule at a moment's notice since the original speaker scheduled was unable to attend. November 14 featured a lecture on "The Psychology of Sex and the Young Married Couple" by Dr. Gregory Majzlin. A delightful Hanukkah Party was enjoyed by all on November 28. The lighting of the candles was done by Harold Kalb. Games, paper-bag dramatics, electric bingo were also held. Gifts were distributed to the winners. On December 26 we heard a very interesting lecture on "Israel and Her

Neighbors" by Mr. Jacobs Ritof of the Jewish Agency. The next meeting scheduled for Wednesday evening, January 9, 1957, will feature a dance lesson by a professional instructor. Join in and learn the Cha-Cha, Merengue, Mambo. A social hour follows each meeting and refreshments are served. The attendance at our meetings has increased greatly, which proves that the Young Married Group is again on the upward trend. We hope this will continue right along. Even though the pace has been a little slow, we feel that we are making forward strides.

After having read this report, the following question will probably be uppermost in your mind: What Can I Do to Help? Our answers are as follows: Attend meetings regularly; bring your friends to open meetings; join a committee; let us hear your suggestions; make at least one new friend at every meeting. If you will take these things into consideration you will help us make the Young Married Group the finest there is, and we at the Center are proud enough to want just that.

HERBERT LEVINE,  
*President.*

### Daily Services

Morning services: 7:00 and 8:00 A.M. Monday through Friday; Sunday 8:00 and 9:00 A.M.

Minha services: Week of December 29 —4:25 P.M. Followed by Maariv.

### Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund. Please contribute to this fund. Mail your checks to the Center.

### Sunday Mishnah Class

The "Mishnah" class conducted by Rabbi Kreitman meets Sundays at 10 A.M., in the Library.

Before the class there is a Service in the Synagogue at 9 A.M. The Breakfast which follows the Service is sponsored this week by Mr. Chas. J. Schless.

Contact Mr. Abraham Slepian for the sponsorship of a breakfast to commemorate a Yahrzeit or celebrate a Simcha.

### Personal

Miss Janice Cohen, daughter of Mrs. Freda Cohen of our office staff, and a senior at Vassar College, has won a New York State Scholarship for Medical School, an honor bestowed on a female student for the first time.

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